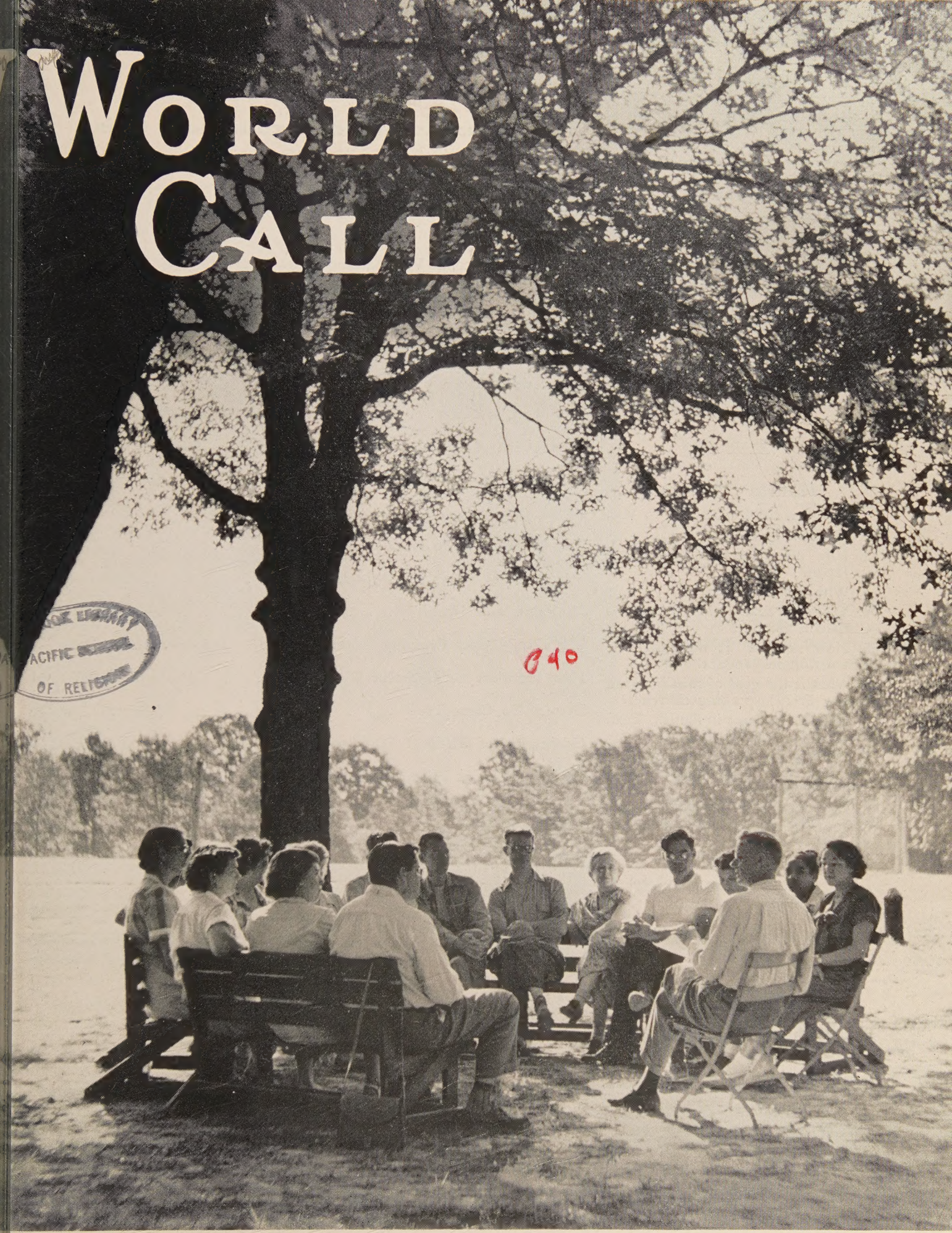
# WORLD CALL



PACIFIC SCHOOL OF RELIGION

640

NOVEMBER 1951 PRICE 20 CENTS

November, 1951

Vol. 33 No. 10

# WORLD CALL

International Magazine for Disciples of Christ

## The Cover

The development of the family camp has been one of the most encouraging forward steps taken in the field of Christian education in recent years. The photograph on this month's cover page is of a staff meeting at the regional family conference conducted at Troy, Missouri, by the department of religious education of The United Christian Missionary Society. Religious Education is a major emphasis in this issue of WORLD CALL.

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## Hidden Answers

1. How are children taught in V.C. S. to think of the church?
2. How many Christians are there in Japan?
3. Who are the Huks?
4. Where is Hachijo? Why are its Christians famous?
5. How extensive is the hurricane destruction in Jamaica?
6. What is the goal of mission work among French-speaking churches?
7. How are students in Austin, Tex., reached for the church?
8. What group of women visited in Germany this past summer and what did they discover?
9. How extensive is the influence of the Mission Press at Jabalpur?

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WORLD CALL, 20 cents a copy, $2.00 a year, $3.00 for two years, net in advance; five or more sent at one time, $1.50 each. Please remit by check or money order. WORLD CALL assumes no responsibility for loss of currency remittances. Published monthly, September to June, bi-monthly, July-August, at 165 South Main, Spencer, Indiana. Entered as second-class matter at the post office at Spencer, Indiana, under the Act of March 3, 1879. Acceptance for mailing at the special postage rate provided for by Section 538, P. L. and R., 1940, Paragraph 4 (Act of February 28, 1925).

Published by the World Call Publication Committee for The United Christian Missionary Society, Board of Higher Education, Board of Church Extension, Association for the Promotion of Christian Unity, and National Benevolent Association. Members: Virgil A. Sly, chairman; Wm. T. Pearcy, vice-chairman; Genevieve Brown, J. Eric Carlson, Doyle Mullen, Ralph Prather, H. L. Smith, Jessie M. Trout, Mae Yoho Ward, Willard M. Wickizer. Space used by the Pension Fund is on a contractual basis.

Editorial and executive office, 222 S. Downey Avenue, Indianapolis 7, Indiana

Publication office, 165 S. Main, Spencer, Indiana

**All communications and notices concerning change of address should be mailed to the Indianapolis office.**

# THE POWER OF A RESERVE

—Harold Lambert Photo

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# Global Highlights

## News of the World Through the Eyes of the Church

### Laubach Bids U.S. Win Asia Masses

NEW YORK. (RNS).—Frank Laubach, pioneer literacy expert, told a meeting of nearly 200 church and business leaders here that there will be "a dozen more Koreas" all over Asia unless the United States can win the loyalty of the masses of Asian people. The meeting honoring Dr. Laubach was sponsored by the Committee on World Literacy and Christian Literature of the National Council of Churches.

Dr. Laubach, who recently returned from a seven-months working tour of Asia, warned that "our everlasting advertisement of our terrible weapons is losing the cold war."

### Ecumenical Loans Aid Churches

GENEVA, SWTZ. (RNS).—One hundred and ninety-one loans amounting to over $306,500 have been made to Protestant and Eastern Orthodox churches in nine European countries by the Ecumenical Loan Fund during the past five and a half years.

The Fund operates under the auspices of the Department of Interchurch Aid of the World Council of Churches.

### National Council Names Technical Executive

NEW YORK. (RNS). — Robert T. Henry, director of the Church World Service China office, has been named the first full-time executive secretary of the Committee on Technical Cooperation of the National Council of Churches.

The committee, organized last year by the Council's Division of Foreign Missions, serves as a liaison between the National Council and the U. S. State Department, the United Nations and foreign missions groups in their efforts to further technical assistance programs to underdeveloped countries. The committee's duties include, said Dr. Henry: (1) supplying information to the boards of foreign missions regarding the Point IV program, (2) reporting what foreign missions have done in furthering that program, (3) education mission boards cooperating in the committee to "come to grips" with the program of technical assistance, studying past missions programs in relation to technical assistance programs, with emphasis on work in medicine and education, and (5) gathering information on the needs of underdeveloped countries.

### Missionaries Will Study Communism

NEW YORK. (RNS). — Charles W. Forman, Presbyterian missionary on furlough from India, has accepted a temporary appointment by the National Council of Churches as director of a Study Fellowship on the Christian Approach to communism. The fellowship of furloughed missionaries will begin a four-months intensive study Feb. 1 in New York City educational institutions to learn as much as possible about communism so that they can better approach it from the Christian viewpoint. The missionaries will attend Union Theological Seminary, Columbia University, New York University and the New School for Social Research.

"A greater knowledge of communism and of the Communist movement," Dr. Forman said, "is a necessary prerequisite to the formulation of a Christian understanding of it."

The missionaries will return to their various fields when they have finished their studies.

### Stamp to Honor Bounty Bible

PITCAIRN ISLAND, S. PAC. (RNS).—The famous Bounty Bible is to be honored on a postage stamp issued by this remote British island. The Bible was left aboard H.M.S. "Bounty" by the despotic Captain Bly when he and 18 other members of its crew were cast off the ship near Tahiti in 1789. Salvaged by the nine mutineers who ultimately settled on Pitcairn, it was for years the only book on the island.

### Missions Building Has Open House

Miss Genevieve Brown, standing at the door, explains the work of the department of missionary education of The United Christian Missionary Society to guests at the Missions Building Open House in September. Miss Brown is executive secretary of this department which plans, promotes and provides materials for the missionary education program of the total church. More than five hundred people visited Missions Building during the Open House honoring Dr. and Mrs. A. Dale Fiers, and learned of the work of Disciple agencies with offices there. Dr. Fiers was installed as president of the United Society September 20, at Third Christian Church, Indianapolis, Indiana.

Although the original mutineers quarreled and did not live according to the precepts of the Bible, it became the revered textbook of their descendants and resulted in the founding of a devout Christian colony.

### Journalism Professor Will Set Up School in India

SYRACUSE, N. Y.—Professor Roland E. Wolseley of the Syracuse University School of Journalism leaves for India in February under a Fulbright Grant. He is on leave of absence to help set up a school of journalism there. Dr. Wolseley developed the religious journalism program at Syracuse. The department has almost twice as many students this year as last.

### Yugoslav Churchmen Visit Serbs in U. S.

GENEVA, SWTZ. — Bishop German and Professor Dusan Glumac have left here for the United States where they are visiting Serbian Orthodox communities on behalf of the General Council of the Serbian Orthodox Church in Belgrade. Bishop German and Professor Glumac will also visit Britain, Germany, France, Austria and Trieste.

### Church Leaders Hope For Japan in UN

NEW YORK. (RNS). — Hope that Japan may become a member of the United Nations after the Japanese Peace Treaty goes into effect was expressed here in a letter from the National Council of Churches to the National Christian Council of Japan. The letter, addressed to "our fellow Christians in Japan," offered an "earnest prayer that the comradeship which is ours in Christ may contribute toward the establishment of an enduring peace in Asia and throughout the world."

"The renunciation of war as a national policy, envisaged in your constitution, is a goal of all men of good will," the letter stated. "This goal can be achieved through the collective efforts of the United Nations and we share with you the hope that once the Treaty of Peace has come into effect, Japan may become a member of the United Nations."

Agreements like the Peace Treaty, however, can only partly meet the dangers threatening peace, the letter stated. "The peace for which we pray," it said, "will require of Christians everywhere the individual and cooperative practice of those virtues by which nations and people are reconciled to one another and to God."

The letter was signed by Bishop Henry Knox Sherrill, president of the National Council.

### Special Days

Nov. 1-30—Every - Member Enlistment Month
Nov. 2—World Community Day
Nov. 4—American Missions Day
Nov. 11—Men and Missions Sunday
Nov. 18—Thanksgiving Sunday
Dec. 2—Woman's Day
Area Assemblies—See Sept. WORLD CALL, page 25

## Faith and Order Commission Meets in Switzerland

Among the delegates to the Commission on Faith and Order of the World Council of Churches, which met recently at Clarens, Switzerland, were, left to right, Dr. Perry Epler Gresham of the Disciples of Christ, Archbishop Athenagoras of Thyateira of the Greek Orthodox Church, Prof. Donald M. Baillie of the Church of Scotland, Archbishop Y. T. Brilioth of Upsala, Sweden, and Dr. Oliver S. Tomkins of the London office of the World Council. A major item on the Clarens agenda was the making of plans for the World Conference on Faith and Order to be held in Lund, Sweden, in 1952. Archbishop Athenagoras is a Co-President of the World Council of Churches, and Dr. Tomkins is executive secretary of the Commission.

Dr. Gresham, pastor of Central-Woodward Christian Church, Detroit, Mich., was guest preacher through August for the second summer at the Renfield Street Church of Scotland in Glasgow. On his last Sunday night there doors were closed fifteen minutes before the service began, with 500 people turned away. Church officials said the church had not been so full since before the war.

### Schweitzer Gets West German Peace Prize

FRANKFURT, GERMANY (RNS).—A prize of 10,000 marks for promoting peace has been awarded to Dr. Albert Schweitzer, world famous missionary, by the West German Association of Book Publishers and Sellers.

The presentation was made here by West German President Theodor Heuss. He spoke of Dr. Schweitzer as being a symbol of French-German understanding, praising his work in promoting an "ethical" world society. In accepting the prize, Dr. Schweitzer said that the only way out of today's "misery" was for people to become worthy of each other's trust.

Dr. Schweitzer, medical missionary in French Equatorial Africa, has run a hospital at Lambarene for 38 years. In 1949 he came to the United States to lecture on Goethe.

### Churchmen to Plan Columbia River Sites

PORTLAND, ORE. (RNS).—A motorcade seminar of 25 national church administrators and local civic officials were scheduled to inspect the Columbia River Valley here in October as a preliminary step in planning adequate churching for the area. The seminar is sponsored by the Department of the Town and Country Church of the National Council of Churches' Division of Home Missions. It is part of a project for dividing sparsely populated desert lands among church denominations a decade in advance of the time when they will be fully irrigated and settled.

The traveling seminar is conferring with the U. S. Bureau of Reclamation, studying developing towns and consulting with local clergymen and lay leaders on social

and religious problems of new communities. Following its tour of inspection, the group will participate in the eighth annual national Convocation of the Church in Town and Country, to be held here Oct. 30-Nov. 1.

### Missionary Movement Plans Jubilee

BUCK HILL FALLS, PA. (RNS).—Plans for the jubilee celebration in 1952-53 of the founding of the Missionary Education Movement in America were made here at a meeting of the Joint Commission on Missionary Education. The Commission is related administratively to the Division of Christian Education of the National Council of Churches and serves the missionary education interests of all Council units. Denominations affiliated with the National Council are sponsoring the jubilee.

A campaign to raise money to strengthen the financial position of the Commission's publishing program, whose trademark is Friendship Press, will be carried on during the jubilee year. Friendship Press will stress three themes in its publications that year: Africa, Home Missions and Human Rights.

Dr. Corliss P. Hargraves, Commission president, commenting on the forthcoming observance, said, "The jubilee celebration plans to foster wider participation in missionary education by local congregations."

### United Church Men Organize in NCC

CINCINNATI, OHIO.—The first national convention of United Church Men met here Oct. 6-7. The newly organized group is an integral part of the National Council of Churches. The formation of this new church agency, said E. Urner Goodman, its director, brings "to the American scene a new movement designed to rally church men everywhere to their present-day responsibilities in a troubled world."

Disciples who served on the planning committee for the convention here were Harry Hines, Dallas, Tex.; J. Irwin Miller, Columbus, Ind.; Mark Rutherford and William H. McKinney, Indianapolis, Indiana.

### Churchmen Honored In National Council

NEW YORK. (RNS).—Dr. Luther A. Weigle, dean emeritus of Yale Divinity School, received an award of merit here for his services in helping establish the National Council of Churches. The presentation was made here by Bishop Henry Knox Sherrill, president of the Council.

Similar awards were made to four National Council staff members: Dr. Hermann N. Morse, New York; Dr. Samuel McCrea Cavert, general secretary; Dr. Roy G. Ross, associate general secretary; and Dr. Earle Frederick Adams.

Each of the five honored churchmen was presented with a specially bound volume entitled "Christian Faith in Action." The volume contains the official record of the constituting convention in Cleveland, Ohio, last year at which the National Council was formed.

### Jewish Sanatorium Takes Christian DP's

SPEVACK, COLO. (RNS). — Seven Christian DP's from Europe were admitted to the sanatorium conducted here by the Jewish Consumptives' Relief Society of Denver. They are part of a group of 24 tubercular DP's who are being physically rehabilitated by Church World Service in New York prior to being permitted to resettle in this country. The other patients were admitted to various Christian institutions.

## Beneath the Spire

DOROTHY (MRS. RUSSELL A.) DEITCH, wife of the minister of Hampton Park Christian Church, Toledo, Ohio, is on the board of the Ohio Christian Women's Fellowship and has directed the organization of three local CWF's. . . . born in Martins Ferry, Ohio, she attended Kentucky Christian College with her husband and aided him through three seminary years at The College of the Bible, Lexington, Ky. . . . mother of two children, Jean and David, but had time to serve as secretary of the Ohio Council of Disciple Ministers' Wives . . . a chief joy is as soprano singer in church choir.

Mrs. Deitch

* * *

AS general secretary of the Mexico City YMCA since 1944, TAYLOR REEDY directs one of world's busiest "Y's" in comprehensive program after 11 years "Y" work in USA . . . in 1947 he and his wife, Mary Olive (singer, pianist, organist, expert on South American folk music) visited 15 of 21 Latin American republics . . . born at Boulder, Colo., in 1910, he was graduated in 1933 from Oregon State College where he also received M.A. degree next year . . . one son, Warren, 13; older son, Bill, died of polio in 1948 . . . in California Christian churches at Palo Alto, Huntington Park and Wilshire of Los Angeles, during 1934-44, Mr. Reedy was most active; now deacon, benevolence chairman of English-speaking Union Church, Mexico City . . . deep sea fishing major family hobby.

Mr. Reedy

* * *

CLIFTON E. RASH, 66, in 1913 as delegate to World's Sunday School Convention in Zurich, Switzerland, first saw Hansen's disease (leprosy) in Algiers, Egypt, Greece, Palestine . . . since 1941 he has been pastor of Union Protestant Church at National Leprosarium, Carville, La. . . . as chaplain he wears uniform of US Public Health Service with rank of assistant surgeon, corresponding to Lt. (jg) of Navy; appointed by and receives salary from American Leprosy Missions, Inc. . . . born at Salina, Kan., his father, Howard C. Rash, was once business manager of Standard Publishing Co., Cincinnati . . . in 1904, Chaplain Rash was graduated from Salina Normal U.; attended Drake U., 1904-07, but failed to graduate because of ill health; has D.D. degree from Wheaton College . . . pastorates in Kansas, Missouri, Iowa, Illinois . . . he and wife, Alice, have two sons.

Mr. Rash

—BELL RINGER

# WORLD CALL

George Walker Buckner, Jr.
*Editor*

Evelyn Honeywell, *Assistant to the Editor* Betty Bridwell, *Editorial Associate*
Evylin R. Gribble, *National World Call Secretary*

*Contributing Editors:*
C. E. Lemmon Edgar DeWitt Jones James A. Crain H. L. Smith J. Edward Moseley

VOLUME XXXIII NOVEMBER, 1951 NUMBER 10



### *Language and World Citizenship*

MOST of us take the use of language pretty much for granted. Then sometimes, when we discover how different meanings of words and phrases can cause complete misunderstanding and even ill will to arise between two people, we sense the importance of using language accurately.

Even more imposing difficulties in the way of the communication of ideas and wishes are those which arise when people cannot use a common language. Such difficulties and the need for a new emphasis on lauguage study are pointed up in an article in this issue of WORLD CALL by Robert Tobias, assistant director of the Department of Interchurch Aid and Service to Refugees of the World Council of Churches.

Recent developments in methods of language study, including the use of records, have opened doors of understanding for many. Thousands of soldiers in World War II were amazed to discover the short time required for those with normal language aptitudes to move toward a genuine competence in the use of the speech of another people. Our schools and our people should capitalize on these discoveries. Training in use of a foreign language can well become an important part of training for world citizenship.

### *The Call of Christian Youth*

ONE of the most practical and inspiring programs undertaken in recent years by Christian young people is now under way. It is the Call to United Christian Youth Action. It is directed to all young people of the Protestant churches of North America. Its purpose is the enlisting of a million youth in a program of Christian action.

And what are these one million young people asked to do? What is the Call that comes to them?

The Call is for personal commitment. Each of the one million will commit himself to engage in a daily period of devotions. Each will agree to take part in at least one project of volunteer service. And each will give at least one dollar to make possible other projects of united Christian youth action in the community, the nation and the world.

We are glad that the project is not that of a single religious communion but is undertaken by *united* Christian youth. And that is like young people at their best—to want to do things together, to see the church as one and the task before it as calling for united action. Young people are not naturally sectarian. They have to be indoctrinated with sectarianism by their elders to make them narrow in outlook and limited in their associations.

To launch this Call the five months leading up to Youth Week, January 27—February 3, 1952, will be a period of preparation. Thirty-one young people will go out into different parts of the country as field workers to promote the project. Among these thirty-one it is noted that twelve are Disciples.

Most of these youthful workers are students in colleges or seminaries. They will work without compensation other than their living expenses. Their service will, of course, interrupt their educational careers. Meantime, they will have gained far more than could have come to them in any school, and they will have made significant contributions to the building of a better life for the people of the world.

The idea of a Call to United Christian Youth Action is realistic, imaginative, heartwarming. People of the churches should give it every possible support.

### *Prompt Action to Meet Human Need*

THE speedy action of the Commission on Budgets and Promotional Relations of the International Convention of Disciples of Christ in authorizing The United Christian Missionary Society to seek immediately $150,000 for relief and rehabilitation in Jamaica puts the question up to members of the churches.

The worst storm in the history of Jamaica not only left thousands homeless but also wrought unprecedented damage to church buildings and church institutions. It so happens that the areas of greatest destruction are those in which Disciples have carried on their work. Members of churches there have suffered serious loss in property, bodily injury and of life. There was never a time when prompt aid and encouragement from Christian friends on the continent could count for more. The churches of Disciples of Christ in the United States will have the facts put before them. We believe that they will respond quickly, generously and gladly.

# Yugoslavia Welcomes Visiting Churchmen

*Second of a Series of Editorial Reports on an Ecumenical Mission*

By GEORGE WALKER BUCKNER, JR.

THERE could be no mistaking the genuineness of the welcome which church and government leaders of Yugoslavia expressed to the eighteen churchmen from fifteen communions and ten countries who went to that country on a mission of ecumenical fellowship the last week in July.

A heartening feature of our visit was to discover the eagerness with which Orthodox and Protestant groups express their desire for increasing their contacts with the world Christian movement as expressed in the World Council of Churches. They also speak happily of the growth of fellowship and cooperation within their own country.

An example of this new sense of fellowship is the opening of the theological seminary facilities of the Orthodox to various Protestant groups. We learned that in Croatia, where the shortage of ministers is most acute, arrangements have been made for Protestant, Orthodox and Old Catholic clergy to pool their resources. This means that pastors of one group will conduct worship services in churches other than their own and will baptize, marry and bury for these churches. One Orthodox pastor is so widely known for the time he so generously gives to this fraternal ministry that he is called "the Protestant bishop."

### Purpose of Mission

As in the case of the mission to Greece, the purpose of the visit to Yugoslavia was (1) "to investigate the total situation in which the churches . . . find themselves, (2) to inquire in what ways churches abroad may help them, (3) to consult with government leaders concerning their attitude toward the churches and to encourage them in the direction of cooperation which they have already taken, and (4) to get some background to interpret this situation to the churches of the West."

Covering an area about the size of the state of Colorado, Yugoslavia is the largest country in the Balkans. Its name means "Land of the South Slavs." The South Slavs who live here are Serbs, Croats, Slovenes, Macedonians and Montenegrins. The 16,000,000 people of Yugoslavia are not one in religion and the major source of their historic lack of unity has been religious. The Serbian Orthodox church is the largest, constituting about 47 per cent of the population. Then in order come Roman Catholics with 36 per cent, Moslems with 11 per cent, with small Protestant groups and Jews making up the remaining six per cent of the population.

### Orthodox Losses

I have seen estimates which give a larger percentage to the Roman Catholics than to the Orthodox. I do not believe these are correct, even though it is estimated that 1,200,000 members of the Orthodox church and between 700 and 800 of their clergy lost their lives during the war. Most of these were victims of the Quisling armies of the traitors to their country who formed puppet regimes actually controlled by representatives of Hitler and Mussolini. The most flagrant example of this was in strongly Catholic Croatia where Anton Pavelich was the *"Fuehrer"* and where the puppet army of Ustashi pillaged, burned and murdered their Orthodox fellow citizens. When it is recalled that the 1,200,000 Orthodox killed during the war constituted a majority of the total of 1,700,000 Yugoslavs who lost their lives in the war, it is easy to understand how a great deal of bitterness remains. Also, when it is recalled that Archbishop Stepinatz was vicar general of

**Eighteen members of the Ecumenical Fellowship Mission to Greece and Yugoslavia, together with the Dutch crew of the KLM plane on which they traveled, are seen here as they left the Belgrade airport for Zagreb. Members of the Mission represent ten countries and 15 churches. Standing at the front and near the center, with hand seen just below tie, is Professor Dusan Glumac of the theological faculty of the University of Belgrade who accompanied the party through Yugoslavia and back to Geneva. Professor Glumac, with Bishop German, has more recently been in the United States, Canada, Switzerland, France, Britain and Trieste on an official visit to Serbian Orthodox communities in these countries.**

At Novi Vrbas in the Republic of Serbia, the Yugoslav Lutheran and Reformed churches operate jointly a home for the aged and incapacitated. Here a deaconess, who directs the home, proudly displays shoes and clothing sent by American Christians through Church World Service. Disciples of Christ have part in helping such work of mercy and fellowship through the Week of Compassion to be observed next year Feb. 17-24.

the Ustashi army and is shown by nearly a thousand captured German photographs and documents to have gone along with this terrible regime and permitted church papers to sing praises to Pavelich and Hitler, it is not hard to understand that there is a feeling that he is far from a martyr and is lucky to have escaped execution.

Incidentally, it may be pointed out that in the last year three American newspapermen and a Quaker delegation have visited the Archbishop and reported almost exactly the story of the conditions of his imprisonment brought back by the seven ministers and editors who visited him in 1947. I talked with two of these correspondents this summer. There was, however, on this mission no opportunity for going into investigation of these and like questions. The time was too short and the mission was an official one with most of the time spent in meetings of fellowship with church officials and church groups, together with conferences with government officials concerned with relations of church and state. Besides, for people who will take the trouble to read the documents of the terrible period of war and internal strife there can be no question as to the involvement of some leaders of the hierarchy in this tragic period in the nation's life. Naturally, these old wounds heal slowly. Yet there has been a remarkable diminishing of religious bitterness in the country.

### Protestant Churches

The stronger Protestant churches in Yugoslavia are those of other national groups. Among the 90,000 Lutherans, for example, are strong churches of Slovakian origin. Among the 40,000 Reformed are the Hungarian Reformed. Other Protestants include some 3,000 Baptists, 2,700 United Brethren, 2,300 Methodists and 1,000 Seventh Day Adventists. Of the rather large and relatively prosperous Jewish community only a few thousand remain. Most were killed or expelled during the war.

Yugoslav Lutheran peasants, following a special weekday early-morning worship service in their church at Stara Pasova, in honor of the 18 members of the Ecumenical Fellowship Mission, pause for a picture. Girls in the Slovakian peasant costume are unmarried, and wear these festive dresses when they attend church where they stand at the side of the chancel in front of the congregation. Unmarried young men are seated in the rear balcony. When one sees a young woman he would like to marry he speaks to his father about it. Then, together with the young woman's father, a meeting is arranged and courtship may begin. Following marriage the colorful costumes are not frequently worn again. Besides the thousand people inside the church at Stara Pasova, even more waited outside.

**Mr. and Mrs. Steven Marovich of St. Louis, Missouri, counted this the highest honor that could come to them—to be photographed with the Patriarch of the Serbian Orthodox church to which they belong. They speak Serbian fluently, and on this first trip to the land of their fathers served as interpreters.**

The Protestant churches we saw were strong and vigorous. This was especially true in centers like Stara Pasova where more than 1,000 Slovakian Lutherans in holiday attire crowded into their church (with another 1,000 outside) to greet us in an impressive service at 8:30 A.M. It was also true at the church of the Slovakian village of Petrovac and in the Hungarian Reformed church at Feketich where Bishop Agostan was our host.

Everywhere we went these people in true Slavic fashion offered us lunches, dinners and banquets with disconcerting frequency. I remember that at Petrovac we had had a very ample meal just before the evening service and I remarked to Robert Tobias, leader of our mission, that I hoped there would be no later meal. He replied, "Oh, but it would do them so much good."

The banquet came and he was right. The people of the village were overjoyed in doing something for these Christian friends from abroad. This was in a rich rural section, and of course the farmers live better than anyone else, especially in the summer. It is also true that, as in other parts of Europe, special rations are available for foreign guests. Yugoslavia has suffered terribly from last year's drought. Everywhere we were thanked for the help which came from America, a truly marvellous investment in good will.

### Aid from America

In Novi Sad, where we had a conference with a group of Protestant pastors, I remarked to Mr. Tobias that these ministers looked better dressed than any group we had seen, including government officials.

"Yes," he replied, "that is true. And you may have had something to do with that. Clothes and money for cloth to make garments for pastors and their families came from American churches. Otherwise many of them would have no respectable clothes even for the pulpit. The Disciples' Week of Compassion has helped in these and many other ways."

There is far more poverty and want among Orthodox church leaders than among the others. This is due to several reasons. One is the taking away of state support on which they had depended and the loss of their vast holdings of land in the plan to turn land over to those who use it. The churches still have the land they actually farm, such as fields in connection with parsonages. Another reason for Orthodox need is that they have no large prosperous sister groups in other countries to help them as do the Methodists, Lutherans, Reformed and others. Much of the aid to this most needy church group in Europe has come from Southern Baptists, Episcopalians and Disciples.

### Facing Difficulties with Courage

I believe that on the whole most of the people of our mission were impressed by the strength of the churches in Yugoslavia, both the little Protestant group and the Orthodox. They face great difficulties but they face them with courage and faith. One of their most serious problems is that of leadership. It will at best be a long time before the terrible loss of life among the Orthodox clergy is made up. The misguided fanatics who thought to further their own faith by attacking others concentrated on the Orthodox priests and their families. There are now only about 2,300 of these now in Yugoslavia but more are being trained and the church is looking to the future. Christians from abroad are helping theological students and are aiding in equipping the seminaries where they study. Other help to religious leaders is in clothing, typewriters, bicycles, medicines and foods.

The clergy are now included in the social security scheme which provides health, accident, pension and other benefits. The church pays 16 per cent and the state 84 per cent into the welfare fund for these services.

### New Spirit of Cooperation

The new spirit of cooperation among Protestants and Orthodox remains one of the most satisfying impressions I carry with me from the Yugoslav scene. I can never forget the emphasis given to this aspect of his work by Lutheran pastor Popp in Zagreb. This young man, whom I had met in 1947, ministers to 1,400 members in twenty-five widely scattered communities. Two Reformed pastors give time to help in Edgar Popp's work. He also cooperates with Baptists, Old Catholics and Orthodox.

Something of this same spirit was manifested in the remarks of Orthodox Patriarch Vikentije in one of the conferences we had with him. Saying that he hoped for an increase in ecumenical contacts for the great church he heads, he paused to add:

"If there ever was a time in human history for Christians to unite it is now when there are so many unchristian forces in the world."

To this our leader, Robert Tobias, responded: "We rejoice that in spirit we are one; that it is God who made us that way; and that we are therefore inseparable in our hopes, problems and gifts to each other in spirit, because we are one in our faith in Jesus Christ."

# Vacation School Pupils Study Their Church

MORE than five million boys and girls in the United States and Canada received religious training last summer through vacation church schools. During this fiftieth year of the vacation church school movement many children became better acquainted with their churches through carefully planned courses of study. For kindergartners there was the book, *Happy Times in Our Church,* and for the primary age, *Everyone Needs a Church.* Juniors learned about *The Church Around the World,* and intermediates studied *One Church for One World.*

At Peachtree Christian Church, Atlanta, Georgia, the June, 1951, vacation school was carried on in connection with a laboratory training program for teachers. Miss Ruth Reynolds, national director of children's work with The United Christian Missionary Society, conducted the training program. Daily, for three weeks twenty-one adults and seventy-three children worshiped, played and studied together. In order to tell others what they learned in vacation school these leaders and children worked out a project in photography and discussion which developed as a part of the school program. Their own descriptions of the vacation church school experience and pictures of their activities are set forth on the following pages.

—Photos by Milton D. Krueger, Emory University

Jane Smith, leader in Peachtree vacation church school, helped kindergartners discover that church is a place where people work together to help each other, where they find joy in thinking about Jesus and in praising and thanking God for all of his goodness.

Boys and girls in the vacation church school at Peachtree decided that everyone needs a church. Juniors found that church people help each other live as Christians. They planned worship together, dramatized what they learned and shared by having in their group children from Atlanta Christian Home. The junior boy above played the part of a cobbler in a worship-drama. The children below helped plan the worship service.

Ways of worship of long ago and today were compared by primary children. The two children above made things to put into their tabernacle. The teachers tried to put purpose into all activities. They practiced ways of giving meaning to the use of the Bible, pictures, books and music in the program. In this beautiful chapel Robert W. Burns, pastor of the Peachtree church, led the meditations of the teaching staff.

Thanks to God were spoken by the children. Their teacher, Mrs. Lacy Acosta, at the left above, helped them word their blessings by putting simple prayers on the board. Primary children learned to think of the church as a wide fellowship. The world church was carefully studied by intermediates. They found how the church began and how it grew into a world fellowship. John Paul Winkler, below, pastor at Columbia, Ga., led intermediates in their study, using the Bible as a guidebook.

WORLD CALL

# Speaking in Modern Tongues

Mr. Tobias

*The Love of Jesus Christ Transcends Every Barrier*

By ROBERT TOBIAS*

A FEW years ago a little company of Christians assembled in an inconspicuous private home in an eastern European city. There was agony and fear in their faces, for the heel of a hostile power was grinding them down almost to extinction. The words of the Scriptures screamed in my head as I stood up to address them, "Comfort ye my people."

I could not comfort them. I could not even speak to them. We had no common language, and this was no Pentecost.

I "preached" a few inadequate words laboriously through an interpreter, and then stood helpless near the door to shake hands mutely with these Christian brethren as they went out into their troubled world. How I longed to communicate to them our love for them and solidarity with them. But how?

An old woman whose spiritual serenity was as deeply written in her eyes as were the lines of suffering in her face took my hand, paused a moment, and greeted me softly in Hebrew, "Peace." This was our common tongue! God's peace. Our common comfort. I no longer stood outside, deaf and dumb. We had few words in common but they were a bond of understanding and a channel of spiritual communion.

The world is a thousand worlds, all broken up by iron curtains, prejudices, different languages, and misunderstandings. Nations may melt or freeze into one, but the world of people cannot be one again until we understand one another. And we shall understand one another only when we can speak to and hear one another. That means learning languages.

*First, there is the language of other nations.*

French, Russian, German, Chinese, Indian, Greek —these are no longer "a mere academic question." Less than one out of ten applicants who sought Christian service in Europe these past five years could qualify. Languages had been dropped from their scholastic curricula as being impractical! The increasing demand of students for languages may bring them back.

Leaders anywhere and everywhere today and tomorrow will be world leaders. Every one of them should be competent in two or more languages. Incidentally, I can bear personal testimony as to the value of the best modern language records in learning to speak another's tongue. Thousands of American soldiers in World War II acquired a practical knowledge of another language through scientifically developed language records.

To appreciate the richness of a culture, the spirit of a people, the problems and souls of human beings, one must know the language of people.

### The Language of Words

"Homely" means "ugly" to an American. To an Englishman it means "homelike." To an American "bloody" means simply "with blood on it," but to an Englishman it is an offensive word reserved as a last resort in cursing. The same word—but different meanings. As a matter of fact, after six months in France, I found it easier to understand Frenchmen speaking French than Londoners speaking English.

In ecumenical circles no little misunderstanding arises from ambiguities of word meanings. "Evangelism" to a Protestant is a divine imperative. To an Orthodox it smacks of proselytism. And *"the church"* —how many different ideas do we describe in five minutes with this word without any warning of changes in meaning! And now *"democratic"*—I read that books with "democratic" in the title will hardly sell any longer in Europe. The word is identified with the undemocratic practices of "democratic" police states.

To speak precisely, comprehensively, inoffensively, an international worker must know what his words mean in the other man's mind. This is a language of words and ideas which he must learn—largely by trial and error, and with considerable embarrassment and a great deal of amusement.

*Then there is the language of Christians in the market place.*

One of the most noticeable marks of the confessing church of Germany is the frankness and honesty with which these churchmen talk with each other. It is particularly striking when contrasted with the atmosphere of formality, deference and false propriety, and fear surrounding many an ecclesiastic. There is no protocol, no false prestige, no unnecessary formal politeness among these Christians.

In a spirit of love and confidence Christians *should* have such a forthright and open manner in confronting one another and the world about them. And if one is at "outs" with his brother, he goes—if he goes to anyone, and not to every one but his brother—he goes to his brother.

*Mr. Tobias, a Disciple, is assistant director of the Department of Interchurch Aid of the World Council of Churches. His work has taken him over most of Europe in the postwar period.

There is a language of honesty in dealing with one another which should be a mark of every Christian.

*There is also the language of diverging worlds.*

Six-months break in communication with colleagues in other parts of Europe, and our vocabularies, experiences, and interests have so far evolved away from one another that only with great difficulty can we be mutually understood. The boldness and zeal of Pentecost and the sense of nearness of the end of the age in some parts of the world are as misunderstood and appear as foolish to comfortable Christians today (if Christians can be comfortable today) as to the blase' religionists of ancient Jerusalem.

Here we must make a real and imaginative effort to keep conversation flowing and to understand one another's mind and the differing aspects of God's revelations in different circumstances. *In the last analysis the only common language of diverging worlds may be that of prayer,* and that language will be most expressive if we make an effort to know each other's struggles and agonies without condemnation and prejudice. Perhaps we can only really begin to understand if we, too, are just a little torn apart within as we see peoples wrenched in twain.

*There is also the simple language of Christian fellowship.*

Perhaps one should call it "the language of little remembrances." On my desk are a number of simple and beautiful personal greetings—several written by hand—on the occasions of Christmas, Easter, and personal anniversaries. Their message is short and personal. Their warmth reflects our close family-like relationship. Yet, one letter is from the highest potentate of a very great church, another from the second in command of a government, another from two little boys, and a fourth from a theological professor.

Why should such people, countries away, take time from their busy lives to sit down and write a personal letter of remembrance—nothing else? Is it not simply of the nature of our relationship as brothers who belong to Christ and, through him, to one another?

We wish to speak to each other simply, directly, personally, joyfully, in God's presence. This is a language which Christians infected by the cold curt language and relationships of the pagan business world—and by commercialized greeting cards—must relearn.

Paul spoke this language. We can learn by reading his letters. Perhaps we could begin by making our business correspondence the Lord's business, and by setting business letters in the framework of Pauline epistles—a salutation of Christ's resurrection and our oneness in him.

*Another language I must learn is the language of my neighbor.*

Finally, to know my neighbor is to sense that God has created us as parts one of another. It is this God-given oneness which impels us toward one another and which gives us no peace until it is fulfilled in our common adoration before God and our common life in God.

IN order to help farmers abroad to increase food production, CARE has now added to its service a farm-tool kit. The first kit was sent to Greece where it was presented to five families in the village of Moules. One farmer, looking at his tools, offered to share any of them with his neighbors. On the spot a committee was formed which will assign them according to need. This pattern was later followed by three other villages to which twenty-nine packages of tools were given. The European packages are available for $10. Packages for India and Pakistan cost $17.50.

AMERICANS should take warning from the experience of France in the matter of government support for parochial schools. This issue has been one of a number that have contributed to the instability of French governments in recent years. It was a critical issue in the recent French elections. With the disestablishment of the church in 1905 parochial schools were deprived of public support. Recently the church has been trying to regain access to the public treasury, supported by the de Gaulists. Leading the opposition were the Communists, with the Socialists and middle parties caught in between. Confronted with a situation which called for compromise or overthrow, the French parliament found a solution that took the heat off and permitted the legislators to get to other business. Parochial schools, as such, are denied public funds, but the French government will pay to the parents of parochial school children an equivalent amount per child for educational purposes. This is the principle adopted in the New Jersey School Bus case. Is it the pattern for an intermediate step toward public funds for parochial schools in the U. S.?

THE Federal Communications Commission recently denied a petition of the Radio Commission of the Southern Baptist Convention and the executive board of the Baptist Convention of Texas to extend to non-profit organizations "the privilege and exemptions now accorded to non-commercial educational FM broadcasting stations." The petition was denied on the ground that though a considerable time elapsed between the time of the filing of the petition and the hearing, none of the numerous and diverse groups comprehended by the term "tax exempt non-profit organizations" except the petitioners and one other, had adduced any affirmative data in support of it.

William Benton, senator from Connecticut and exponent of a National Citizens Advisory Board on Radio and Television, says that TV consumers must make their desire for better programs known to the FCC since the consumers have no Washington lobby.

ACCORDING to press dispatches, one of the first actions taken by the special committee on location of headquarters of the National Council of Churches at its meeting in New York on September 20 was to lay down the principle that no location would be considered that practices racial discrimination, presumably in relation to transportation, hotel and eating accommodations.

# Mission to the Evangeline Country

*French-speaking People Are Served Across the Barrier of Language*

By FRED W. MICHEL*

IF you are a lover of Longfellow's beautiful narrative poem *Evangeline* or a student of American history you already know the story of the French Acadians.

Their story is one of heartbreak, ruthlessness and bravery. It begins in the village of St. Gabriel in Acadia (Nova Scotia) from which the French were driven by the British during their conquest of the province. The story tells of families being separated and placed aboard different ships—some never to see each other again. The majority were deported to the swampy lowlands of Louisiana and others to the colony of Maryland.

The French sent to Maryland learned that their friends and relatives were in Louisiana and this news brought the encouragement and determination to travel to the Bayou Teche—even in the face of great danger.

### Trapped in Lack of Opportunity

The 7,000 souls deported from Acadia in 1755 and those who followed spread throughout the bayou country of south central Louisiana and there lived and worked, isolated and relatively undisturbed and forgotten for many years. Not until the early 1930's did the French in the Louisiana back country have the benefit of formal education or the blessings of the advancing culture enjoyed throughout most of the United States. They were victims of illiteracy and poverty—trapped behind barriers of language and Roman Catholicism of the old-world type.

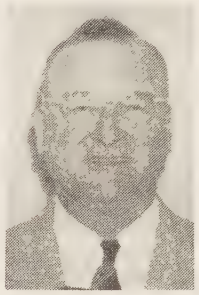
Everest Hebert, a French priest, broke from the Catholic Church and started preaching a simple New Testament faith. Although he had never heard of the Disciples, his message was so similar to ours that in 1924 The United Christian Missionary Society started supporting his work and that of a few young men whom Hebert had trained. Six years later Hebert left the work of the Society, but a couple of the young men remained to develop the French Acadian Mission.

### The Ministry of the Mission

One of these young preachers, John Newman, who began his ministry in 1919, has founded churches in Sulphur, Lake Charles, Kinder, Mamou, Big Lake and High Point. He is still the faithful pastor of the churches at Mamou and High Point.

A second French-speaking pastor, Dolsey Fontenot, has been on the staff of the Mission eleven years. For the last three years he has been pastor at Kinder. Because almost all of these people now understand English, Frank Perry, an English-speaking pastor, is being transferred from Sulphur to Kinder.

Mr. Fontenot is now in the process of organizing a new church at Ville Platte, one of the few predominantly French-speaking towns left in the state. It is estimated that fewer than one-fourth of the population can speak fluent English. One can hear the children calling to each other in French as they play along the streets paved with crushed shells. Still, until the beginning of the Disciple Mission this summer, there has been no French-speaking Protestant church in the community.



Mr. Newman

Mr. Fontenot

Mr. Perry

John Newman, Dolsey Fontenot and Frank Perry are the ministers of the French Acadian Mission. They and seven ministers before them have touched the lives of thousands in this area.

Frank Perry has served at Sulphur for over twenty years and the church has grown under his leadership. Because of the extensive industrial development in the vicinity the Sulphur church is the strongest of the French churches. Mr. Perry hopes now to build a strong English-speaking work in Kinder.

At present the Sulphur church is without a minister, but when competent leadership is found it will soon outgrow the status of a "mission" church and will become one of the self-supporting Christian churches of Louisiana.

### The Mission Reaches Many People

The French Acadian Mission has had ten ministers in thirteen churches. It is impossible to tell how many of the small French communities have been touched but they are many. John Newman alone has conducted over one hundred evangelistic preaching missions or revivals.

Three years ago two new elements entered the program of evangelism: (1) a thirty-minute biweekly radio broadcast in French over station KSIG in Crowley, Louisiana; and (2) the use of the mobile evangelistic unit, made possible through Crusade funds, which includes a Chevrolet carryall, tent and complete sound system.

And what of the future? The purpose in this Mission is the same as that in every situation in which the United Society serves an underprivileged or minority group: to try to make special assistance un-

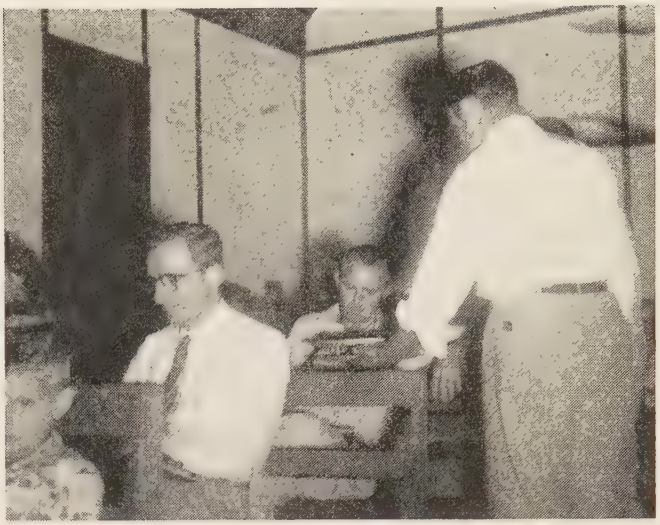
*National director of church maintenance in the department of church development and evangelism of The United Christian Missionary Society.

necessary. In other words, to work ourselves out of a job.

In Louisiana we have been aided immeasurably toward this end by the universal compulsory education law which was enforced for the first time during the administration of the late Huey P. Long. While John Newman estimates that only six or eight adult members of the Mamou church have attended school, all the young people and children are receiving a first-class education in the public schools. Mr. Newman prophesies that the need for a French-speaking mission will vanish within ten to fifteen years.

### Adjusting to Fast-changing Conditions

The leaders responsible for the administration of the French Mission are trying to adjust its program to keep pace with the fast-changing social conditions in southern Louisiana. At present, it seems that the field can best be served by helping the churches to become English-speaking and self-supporting as soon as possible. Such a transition will require years of carefully supervised work and thousands of dollars in support. But, where today we have a group of mission points, tomorrow we hope to find a cluster of fine Christian churches, serving their communities and contributing to missions in other needy areas.



Communion is observed in the Sunday evening service in the Sulphur church. At the left is Frank Salter, Sr., chairman of the church board. Sunday school is conducted in the morning. Mr. Perry has been pastor here for over twenty years, but recently has gone to Kinder. Sulphur will soon outgrow its "mission" church status to become self-supporting.

Mr. Perry, in the center, calls on the family of Joe Domangue, the largest family in the Sulphur church. Mr. Domangue, at the left, is the adult sponsor of the Christian Youth Fellowship and a member of the Christian education committee. At the right is his brother, Homer, also a faithful member of the Sulphur church.

At the right is a Sunday school class at the Mamou church. The French-speaking churches use progressive teaching materials as their budgets permit. Sulphur recently conducted a three-day institute to train its Sunday school teachers.

# In Northern Luzon with Norwood Tye

*A New Missionary to the Philippines Sees the Opportunity First Hand*

By GEORGE EARLE OWEN*

A TRIP to northern Luzon to visit the mission stations of The United Christian Missionary Society with Norwood Tye is definitely an adventure, although it is all in the day's work for Mr. Tye.

There are no roads of any kind in the mountain province of Apayao. From Manila it is a day's trip by bus—or train and bus—to Vigan, then a day's trip by jeep to Lucban, and thence from Lucban to Kabugao, Apayao, by a small boat a two- or three-day's trip. Anywhere to the interior is on foot. But despite the remoteness, these people of Apayao, primitive as far as civilization is concerned and pagan with regard to Christianity, are very receptive to the gospel.

### Work in Luzon

Disciples of Christ have confined their work in the Philippines to Luzon, the largest island of the Philippine Archipelago. The churches here are divided geographically into the North and the South. In the South with Manila as the center are the Tagalog churches. It is this area where I work. The North is comprised of the four provinces of Ilocos Sur, Ilocos Norte, Abra and Apayao. The Disciple missionaries in the North are Mr. and Mrs. Norwood Tye and their daughter Judy, who live at Vigan in Ilocos Sur.

This log of the trip made with Norwood Tye shows many factors which increase the work of the missionary in this part of the Islands.

### From Manila to Vigan

The trip from Manila to Vigan made by train and bus along the west coast of northern Luzon took the whole day. A surprising number of people were traveling openly armed with pistols. They arm because of what the Filipinos call the "unsettled condition" of the country, beset as it is with Huks and bandits. Many people, of course, carry knives of various descriptions which are used for various domestic purposes.

At times the bus driver drove more than ninety kilometers an hour over roads, paved but rough, and strewn with dogs, chickens, goats, pigs and people. Nearly every old woman in the North has a large homemade cigar in her mouth. Still more amazing is the number of women and children who smoke with the lighted end of their cigar or cigarette in their mouths.

### The Trip from Vigan

Three of us—Mr. Tye, Miss Luningning Asuncion, director of Vigan Training School, and I—started out on the trip from Vigan to Luna, Apayao, with a roll of fencing wire in the jeep. We were joined by Pastor Canuto Batoon of Laoag and Miss Feliza Pascua of Claveria. We visited Eureka College at Batac, directed by Dr. Silvestre Morales, and President Juan Santos of Northern Christian College at Laoag. Like all Philippine schools, these two are overcrowded but are trying desperately to meet the great desire of Filipinos for education. At Northern Christian College ministerial training is offered. The College is completing a three-story building for classes and a two-story home demonstration building and has plans for opening new schools.

### We Arrive at Luna

After traveling over dusty roads we prepared our lunch of rice, fish and bananas at a well-kept government house by the sea. That evening after dark we arrived at Luna, where they are starting the chapel for a new congregation. Here the government has troops to keep a watchful eye for Huk sympathizers.

Sunday we were in Luna and Tumog. We attended worship services in the home of Mr. Bautista, our host in Luna. At Tumog there is a comparatively new chapel. The pastors of both these congregations are products of the Vigan Training School.

### Fear of Huks

We had hoped to take a boat up the river by noontime, but the fear of being in Huk territory at dark made the owner of the boat say, "Tomorrow." A few months earlier his brother-in-law had been shot at by Huks while going up the river. After he had taken to the woods they relieved him of his cargo.

The river trip from Lucban to Kabugao took two days. The whole distance from Vigan to Kabugao

Passengers help push or pull river boats over the rapids in the Abulog River. Mr. Owen, the writer, is second from left.

*Dr. Owen and his family went to the Philippines in February. They began their service as missionaries with The United Christian Missionary Society in Argentina.

can be made in thirty minutes by air, but this eighty-kilometer trip with its climb of 2,000 feet up the Abulog River even with a motorboat takes two long days and a night. And of course, it must be remembered there are no roads in the province of Apayao.

### We Travel in a Banca

We started out at daybreak in a banca—a small open boat—with a five-horsepower motor and three bogadors—men with bamboo poles to help take the boat up the river. When we came to rapids we had to get out to pull or push. At one of the strong rapids I was plunged into the river as the boat was swept out of control and into the deep water. Apayaos in a small boat that chanced to be near rescued me from a rock in the swift current.

### Two Days at Kabugao

The night was spent in a government house on the riverbank and near the headquarters of alligators. The following day we visited a member of the church. We drank the milk of green coconuts which our host climbed a tree with his bolo knife to cut for us.

We spent two days at the new station in Kabugao, where Mr. and Mrs. Lynn Keyes begin their missionary work this month. In Kabugao there is a three-year high school with a new building sufficiently finished to be used, as well as a new church building and the beginning of a parsonage.

### High School Faces Difficulty

Mr. Oseas Martin, principal of the high school, received a part of his training in the Union Theological Seminary in Manila. He has faced considerable opposition from the Roman Catholic church. His house was stoned. Then there was a plan to kidnap him, and now the priest threatens to open a high school in competition.

Mr. Tye had conferences with carpenters, teachers, students, pastors and the principal. He has personally bought most of the lumber and building materials used in this building program—from nails to GI roofing.

**This jeep provides Norwood Tye and his helpers transportation into inaccessible mountain places in their missionary work.**

One afternoon we took a nineteen-mile hike to visit three villages where Vigan Training School students have had splendid results in evangelistic efforts among these mountain peoples. One team in this district had eighty-one baptisms during the April-May campaign.

### We Go to Taba

Two students guided us most of the way, but to reach the farthest village of Taba we were met by one of the church members, clad in a G string and armed with a spear and bolo knife. He had thoughtfully cleared the path for us and guided us to the church. We crossed the river fourteen times in the round trip.

The return trip from Kabugao to Vigan in the mission boat took only one day. We visited pastors, workers and friends, and Mr. Tye bought more lumber. We stopped at the new conference grounds at Currimao on the China Sea. When we returned to Vigan three of us took Sulfasuxidine for dysentery. Foods and water of various kinds from uncertain sources require precautions but these are not always enough. Sunday we attended services at the Vigan church.

### From Vigan to Lagangilang

On the way from Vigan to Lagangilang, Abra, we visited the Bangued Christian Hospital and Pastor Pablo Bringas, and had lunch with the head doctor, Dr. Lazo.

At Lagangilang carpenters were finishing the new Student Center, which was begun by the National Work Camp sponsored by the Philippine Federation of Christian Churches. Work campers also built public toilets. The fact that they did all this at their own expense impressed the community.

### Roman Catholic Opposition

Here again the Roman Catholic priest is doing all he can—such as threatening parents—to obstruct work. But the good work goes on under Pastor Ruben Batoon, who recently completed his M.A. at Texas Christian University.

### Agriculture School

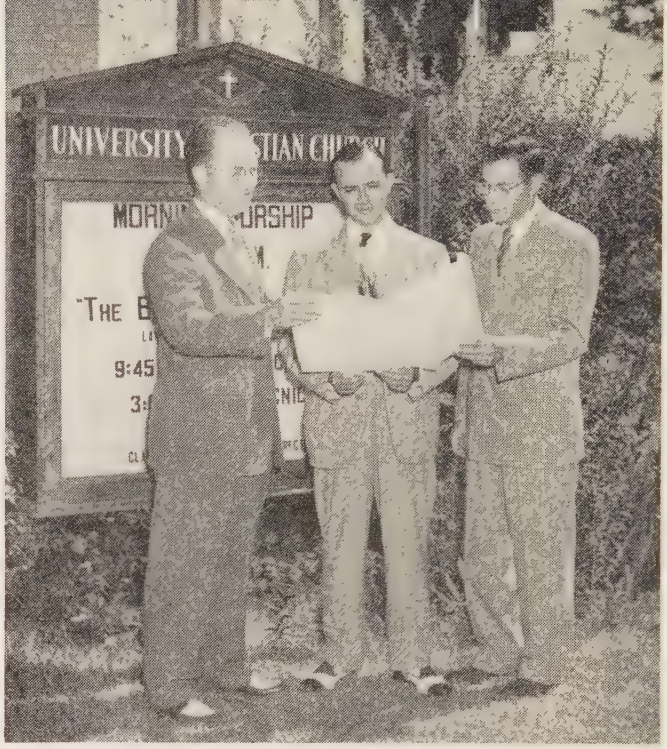
In Lagangilang the government has an Agriculture School. Pigs are starving and chickens are not the examples they are supposed to be. It is the old story—the need of more supervision and government funds.

The night we were there the little chapel was filled for the service in spite of a heavy rain.

The next morning the river was so swollen that the jeep could not be taken across the river on a raft, so we crossed without it. The last day out of Manila I boarded a fast express bus at daybreak and was in the city by 2:30 P.M.

### An Appreciation of Luzon

This trip deepened my appreciation of both people and opportunities. I have a deeper appreciation of the people of northern Luzon, of the Tyes and their work, of the people who laid the foundations before them, and most important of all a deeper appreciation of the great opportunities for service and kingdom building in this remote region.




Left to right are Paul G. Wassenich, director of the Texas Bible Chair; Lawrence W. Bash, minister of University Christian Church; and Clarence Doss, director of student work for University Church. They are looking over new building plans.

# Teamwork in Texas

## *Worship, Study and Work Bring University Students to Christ*

By CHARLES SANSOM*

MANY religious educators believe that the moral slump in American higher education can be checked by the present generation of students if their youthful enthusiasm and optimism are guided by basic religious principles.

How can the job best be done?

No final answer is offered. But here's the story of some teamwork in Texas among Disciple youth who attend the University of Texas in Austin.

This "team" has three members: Lawrence W. Bash, minister of the University Christian Church; Paul G. Wassenich, director of the Texas Bible Chair; and Clarence Doss, director of student work for University Church.

They work together for the spiritual and moral development of these Disciple youth through a program of worship, study and work.

### University Church

University Church was organized five years ago by a small group of Austin residents and University students who felt the serious need for a church at the campus. Membership has grown to five hundred—about evenly divided between students and townspeople.

The church provides the students opportunity for meaningful worship and service. Some students serve on the official board. Some serve as deacons and ushers. Others are members of functional committees which deal with student work.

Mr. Bash, minister of University Church since April, 1949, is using the substantial growth under his leadership to embark upon a building program totaling nearly half a million dollars.

He is not swayed by "intellectual" attacks upon religion which sometimes occur in a university community. He preaches the permeating existence of the moral law in daily living and does not hesitate to challenge the pronouncements of science and philosophy when in his judgment they violate that law. He is an invigorating, stimulating influence on student and community life.

Mr. Bash considers that the purpose of University Church is to meet the challenge of public higher education "by helping college students develop a Christian philosophy of life." He says, "Through worship, through study and through Christian service we work as a team to integrate all that is good in secular education with the profound and eternal truths of religious faith."

### Texas Bible Chair

Mr. Wassenich, second member of the team, is primarily a teacher of Bible courses offered through the program of the Texas Bible Chair, although he has served the church as minister, elder and loyal advisor. The Bible Chair, established in 1905 by the Christian Women's Board of Missions (and now maintained by The United Christian Missionary Society), was nurtured through two world wars, a major depression and many other difficulties under the direction of Frank L. Jewett. Now directed by Mr. Wassenich, who came in 1946, the Bible Chair is heir to the faithful service of Mr. Jewett and his high spirit of loyalty and confidence in the church.

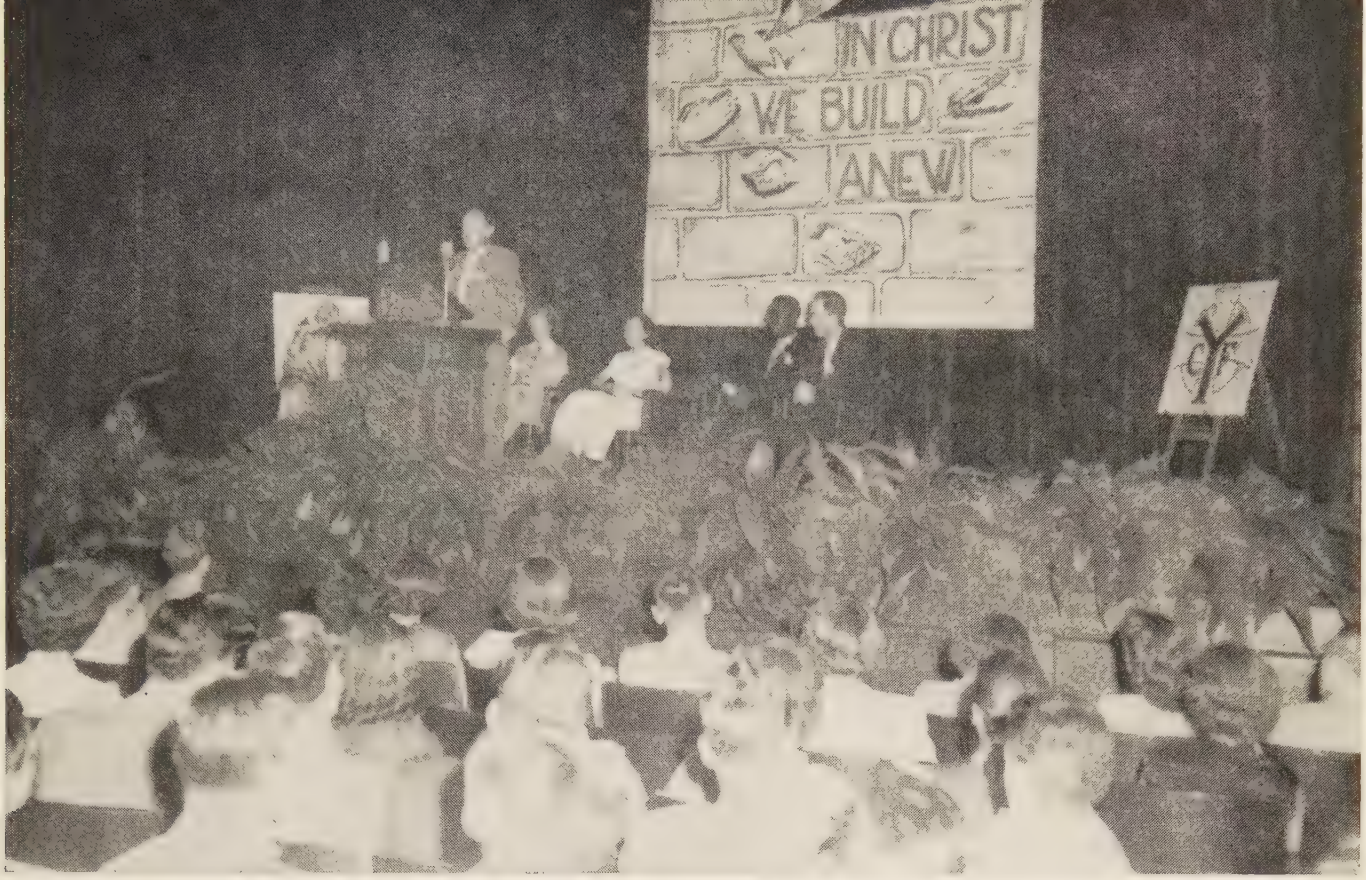
At present, the church, the student program and the Bible Chair share the buildings once used by the Bible Chair alone. Having all under the same roof—even in crowded quarters—is a happy circumstance, for it brings together church and school.

In the Bible courses which he teaches each year, Mr. Wassenich is leading students to discern the growth and development of the high moral principles of Christian faith and to apply them to daily living. In the last five years 795 students have taken these courses.

The programs of both church and Bible Chair are strengthened by each other. And what is more im-

(*Continued on page* 20)

*Mr. Sansom, former instructor in journalism at the University of Texas and member of the University Christian Church, is director of public relations for the Austin School System.




George Oliver Taylor from The United Christian Missionary Society gave the opening address at the Youth Convocation.

# Convocation of Christian Youth

*Disciple Youth Study Theme "In Christ We Build Anew"*

By ALBERT PENNYBACKER*

TAP . . . Tap . . . Tap . . . "I now declare the First Convocation of Christian Youth to be in session," said Peggy Thomas, president of the International Christian Youth Fellowship Commission. Over six hundred Disciple youth had gathered in the auditorium of the University of Illinois at Champaign-Urbana for this first Convocation August 15-19. All felt the chill that comes only at great moments as this dream of a mass gathering of Disciple youth became a reality.

The Convocation used the theme of CYF for this year, "In Christ We Build Anew." A large reproduction of the current CYF poster with the words of the theme glowing in luminous paint hung at the center of the platform. The program was planned to direct the thinking of young people from the ideal of a Christian world through cooperation in the church down to their own personal responsibility.

In the opening address, "In Christ . . . ," George Oliver Taylor, executive secretary of the department of religious education of The United Christian Missionary Society, pointed out the difficulties Christian youth face in the currently "mixed-up world"—a world with scandal in the sports field, the Kefauver investigations, with racial discrimination and a church still segregated. But, said Mr. Taylor, historians show us that Jesus faced just such a world, and the Great Physician offered and offers the cure. Those who would bring healing to a sick world must have a sharp knife, clean hands and calmness. Mr. Taylor advised Disciple youth to challenge unchristian axioms, to keep close to God in prayer to prevent the germs from a sinful world sticking to their souls, and to have the patience and humility to pursue a steady course of Christian action.

### The Church in the Present World

A survey of the church's action in the present world was made by Parker Rossman, student work director of the United Society; Mrs. Mae Yoho Ward, executive secretary, department of Latin America of the Society; and James A. Lollis, pastor of First Christian Church, Bowling Green, Kentucky.

In his address Thursday morning, Dr. Myron T. Hopper, professor at the College of the Bible, Lexington, Kentucky, told these young people that "Vocations Can Be Christian." Responses were made by Miss Nadine Wallace of Iowa, who is preparing for religious education work; Earnest Dike of Tennessee, who is studying civil engineering; and Bruce Johnston of Kansas, who is preparing to enter business.

In the afternoon a panel of three addressed itself to the question, "What Can We Do?" Miss Peggy Thomas

*Mr. Pennybacker is president of the International Christian Youth Fellowship Commission and is on a short term of service with the department of religious education of The United Christian Missionary Society.

stressed the work of the local CYF. The program there must reflect genuine Christian concern, said Miss Thomas. Russell F. Harrison, youth work director of the United Society, told Disciple young people that the rapid growth of state CYF Planning Commissions indicates that the program has come of age. Hallam Shorrock, missionary to Japan with the United Society on a study furlough, spoke of the value of the CYF program in his preparation for service in the foreign field. He said that young people in Japan respond to Christian leadership as they do in the States, and that Japan now has its "Youth Week" emphasis similar to the pattern of the United States.

### Personal Commitment

Nels F. S. Ferre, professor of the school of religion of Vanderbilt University, helped young people answer their question, "What Can I Do?", in three addresses on personal devotion and commitment. Dr. Ferre shared many experiences from his own personal life, which includes a teen-age adjustment to American life after a childhood in Sweden.

Each afternoon the mass group divided into six division groups for discussion. Lectures and panels were followed by buzz sessions, and traditional "informals" closed every day's program. Music was directed by Mrs. Rosa Page Welch, mezzo-soprano of Chicago, who conducted a hymn study each morning. Miss Mildred Jarvis, assistant director of youth work, carried through the immense amount of detailed planning that this program required.

### World Friendship Fund

Disciple youth have been contributing much to the missionary outreach of the church through the Christian World Friendship Fund. In a special session Charles Wilson, CYF service committee chairman, and Charles Mills, director of missionary activities of youth with the United Society, reported what the Fund has done. At the close of Dr. Ferre's last address a CWFF offering was taken, which will buy a mimeograph machine for the Puerto Rican Mission.

This worship and dedication service on Sunday morning closed with communion. Mrs. Welch sang "Let Us Break Bread Together on Our Knees" during the communion, and at the close all six hundred Disciple youth in this first Youth Convocation stood and sang under Mrs. Welch's direction "The Lord's Prayer."

Every young person present seemed inspired by the fellowship of the mass group, and hundreds asked, "When are we going to have the next Convocation?"

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## Christian World Friendship Fund

THE Christian World Friendship Fund has set a goal of $52,000 for 1951-52. This will go for Christian Education; home missions work at Yakima Indian Christian Mission, White Swan, Washington; All Peoples Christian Church and Community Center, Los Angeles, California; and Dale Hollow Larger Parish in Tennesse; and to the five Latin American fields in which The United Christian Missionary Society has missionaries.

## Teamwork in Texas

(*Continued from page* 18)

portant—those students who take part in both programs have a fuller understanding of their roles as churchmen and responsible Christian citizens.

Mr. Wassenich spends many hours in personal counseling and in small group discussions. He is a master at this technique, with the ability to induce those with whom he counsels to think through their problems intelligently and arrive at logical answers to fit their particular needs.

### Integration of Knowledge

In this manner young people are helped to integrate their new-found biblical knowledge—*study*—with their church life—*worship*—and with other things learned in the University. They are aided in making sincere religious adjustments to problems of vocation, marriage or the development of a philosophy of life.

Mr. Wassenich has been extremely active in local and national campus projects. He has been president of the University Religious Workers Association and was chairman of a year-long Religious Emphasis program on the campus last year. At the National Curriculum Conference of Disciples of Christ, he worked in the section on youth materials and gave the vesper messages. He was speaker for the Virginia Disciple Student Fellowship conference at Lynchburg College last fall. In both 1950 and 1951 he was a member of the faculty of the Texas Older Young People's Conference. Through all these activities he has attracted many students into the program of the church.

### Student Work in Church

Mr. Doss, third member of this vital team, became student work director for University Church only one year ago. Under his guidance the students conduct their own program of worship, evangelism, stewardship and service. Their evangelism and stewardship drives last year enlisted more than one hundred new student members and obtained $2,000 in pledges to the student budget. In addition, the students pledged $13,000 to the church building fund.

Mr. Doss believes that one of the major tasks of University Church is to provide training for future leaders of the church. If this is to be done adequately, the student program must be intimately geared into the life of the church.

Through Mr. Doss University Church has attempted to know its students well, to become an integral part of their campus life. With approximately eight hundred Disciple students on the campus each year, this is a difficult task for so small a congregation with such limited physical facilities.

But grateful for what they have, and with an abiding faith that Texas churches and other friends will provide substantial financial assistance for an adequate building, this "team" is planning an ever greater program of religious teaching and training in responsible churchmanship for Disciple youth in the University of Texas.

# A Grand Job

## —*Yet So Pitifully Small*

*Disciple Missionaries in Japan—like the Japanese—Do So Much with So Little*

By CORL A. LEACH*

THE great marvel of Japan is how they do so much with so little!" That was a remark I wrote home after the first few days of my work in Japan. It was written regarding the Japanese people. . . . Later the same thought impressed me as being descriptive of Christian missions in Japan.

### First Impressions of Japan

In a later letter home I wrote, "I never felt so mixed in emotions as I do about the Disciple mission work here—such a grand job; somehow so much more extensive and thorough than I dreamed . . . yet so pitifully small in relation to the need. With the fine layout and, to me, the astounding number of buildings of the school, housing, the fine new Day Nursery, the Jewel Pool orphanage, the hospital—the Disciples have reason to be proud of what is there . . . and every reason to be ashamed that they have but one such institution (as Sei Gakuin) in Japan instead of hundreds!"

On my first day in Tokyo Kenneth Hendricks stopped in the office and invited me to visit Joshi Sei Gakuin ("School of Holiness"), as it is known in Japan —the Margaret K. Long School is the more familiar name in America.

Early in my stay, again through Mr. Hendricks' thoughtfulness, I met W. W. (Bill) Phares of Kansas City, Missouri—a former member of the Country Club Church there and now a member of the new Countryside Church at Mission, Kansas. His mission in Japan was similar to mine. Bill and I were almost adopted by the Hendrickses, and the path from downtown Tokyo to the school was worn deep. We were privileged to take part in the activities of a great foreign mission in a way that few American laymen have ever been. I was also able to see other mission work as well as our own.

### Laymen and Missions

Most laymen have perhaps felt about missions as I have—a good thing, no doubt. We have sometimes been bored by missionaries who have spoken with fervor and intensity, and considered it but another call on our pocketbooks. But today I can understand the fire that burns within them, and the feeling of utter frustration that missionaries must often have when confronted by the stone wall of indifference of American Christians who smilingly nod to them as "nice—but different" folks, and then return to their sleep walking.

From the distance of Japan one realizes the too-small impact of fundamental Christian principles and practices upon America itself. America, from that vantage point, doesn't seem much more Christian than does Japan itself. The lack of Christianity in America is, perhaps, the greatest obstacle to foreign mission work. I started asking myself if lukewarm, halfhearted, rationalizing Christians aren't almost worse than no Christians at all.

### The Story of Jesus for the First Time

In one poor area of Tokyo I sat in on the first Sunday school session in that section, held in a tent. Here was a crowd of perhaps eighty-five youngsters and adults hearing the story of Jesus for the first time! One cannot go through an experience like that and ever feel apathetic about missions again. The interest and attentiveness of those people, sitting on rough rice-straw mats on the ground—their eagerness to grasp the story of Christ—were wonderful to see.

Before I left Japan a church had been organized among these people, a native minister employed, a building rented, and a "going" church was underway . . . and the tent had been moved on to its work in another area.

The missionary who accomplished this works heroic

*Mr. Leach is an active layman in First Christian Church in Columbia, Missouri, and editor of *Dairy Goat Journal*. He spent ninety days in the early spring in Japan as a special consultant at the invitation of the Occupation and the Japanese Ministry of Agriculture. His first article for WORLD CALL on Japan appeared in the October issue, page 24.

Students at the Margaret K. Long Girls' School maintain a high scholastic average. At the left is a Crusade building.

At the left is the parsonage building of the new kindergarten building of the Kiowa Church. At the right Pastor Ishikawa, a graduate of Culver-Stockton College, Canton, Missouri, offers prayer at the dedication of the new kindergarten building.

hours. His good humor, vigor, enthusiasm and plain zest for living are astounding. In response to questioning he commented, "I don't dare give less than my best. Suppose I had one hundred in Sunday school—and one boy remained outside. That boy might be another Kagawa. . . . A missionary can't risk overlooking that one more!"

### The Challenge to Missions

Probably Christian missions have never before in history had the opportunity and the challenge that Japan offers today. Other countries may have greater numbers of non-Christians, and great fields need spiritual cultivation. But never before has an entire people been turned loose—officially cut free—from their own religion. When the Emperor repudiated his divinity it was as if "God resigned," as I heard it stated. The Japanese are, consequently, searching for the true God—and it is upon Christian missions that both the responsibility and the opportunity fall.

At the Takinogawa Church, a few hundred yards from the Margaret K. Long School, two sessions of Sunday school must be held each Sunday to take care of the overflow crowds of children. This situation seems to exist generally in Christian churches and missions over Japan. Physical facilities for mission work are used to capacities undreamed of in America, yet they are insufficient to reach the millions of Japanese who should be reached. The burden of supplying both the physical equipment and the trained missionaries must largely rest on America.

### Christianity, *the* Way of Life

The Japanese Christians are working with the missionaries with devotion. They seem to have completely absorbed the ideas of the early missionaries. Dr. Kozaki, president of the National Christian Council, made the statement that "a half-century ago Christians in Japan were convinced that Christianity was *the* way and not just *a* way—the way to solve the problems of the world, the problems of life, the relationship between God and man, and the way of eternal life."

There is no effort to equivocate or to rationalize this conviction, and the depth of Christian belief of the Japanese Christians is reflected in their own lives and work. Included in this is their own financial support, from their meager resources, of the church—for each mission dollar America sends to Japan, the Japanese more than match it.

### Japanese Christians Sacrifice

For instance, one Sunday afternoon Bill Phares and I met Mr. and Mrs. Hendricks and Mr. and Mrs. Hatanaka (Mr. Hatanaka is principal of Sei Gakuin) and went to the dedication of a new kindergarten at the Kiowa Church—one of the multitude of churches that was bombed out in the war and had to be rebuilt. Only about twenty per cent of the cost of the new kindergarten came from Crusade funds—the church itself paid for the balance. I believe that is rather typical of all Japanese Christians in their efforts to give with a Christian spirit to the best of their abilities, in teamwork with other Christians of the world.

### War Proved Christianity

Missions had a tough time during the war. We know of Dr. Kagawa's long exile into the mountains because of his opposition to Japan's war policy. Few know of the equally heroic difficulties Japanese Disciples had to face. Mr. Oda spent days in prison in defense not only of Christianity but of the very physical properties of the Margaret K. Long School. Mr. Hatanaka often had to walk for eleven hours to get from his home to school when transportation services broke down—yet he missed not a single day at the school during the war!

Actual persecution as such may not have been meted out to Christians in Japan during the war, yet untold difficulties were thrown in their paths—some did lose their lives for steadfastly standing by their Christian consciences. But from it all came proved Christianity, strong leadership and a tested faith which is carrying Christ to new heights in that country.

### Infinitesimal Seasoning

Christians are but an infinitesimal seasoning in the total Japanese population—not over 500,000 of Japan's 85,000,000 are baptized Christians, according to Dr. Kagawa. Yet increasingly it is apparent that Christian teachings in this postwar era are main influences in Japanese thinking and action. Few, indeed, are the Japanese that have not in some way been rather directly

Visitors are always delighted with the children at Jewel Pool Garden. At the right center is Dr. Endo, director of the home.

affected and influenced by the teachings of Christian missions—a mellowing process that is opening the gateways for Japan's full turning to Christ.

### The Influence of Christians

While I was delighted with the work being done by the Disciples in Japan, and desolated by the small size of our efforts in relation to the total need, perhaps the most impressive thing was this matter of Christian influence on a non-Christian nation—and how directly missions have and are changing that nation.

I discovered—frankly, to my surprise—that missionaries bear more than a little influence upon Japanese leadership, politically, economically and sociologically. For instance, one of the early-day principals of the Margaret K. Long School was Edith Parker, from our own church in Columbia. I found that today her name is known even in non-Christian circles, and that her influence was great at all levels.

### Balancing the Books for Christ

When faraway problems come to us we often feel we are too small as individuals to do anything about them. But Edith Parker and her relationship to our own Columbia church proves that we, as individuals and as churchmen, can do something about them! We drop nickels in the collection plate—and send forth a leader whose work has influenced an entire nation. . . . I wonder what this influence might have been had we put dollars in the collection and sent out twenty from our church like Edith Parker! As we pay our high taxes today, pay the bills of inflation, of graft and of greed and of bloodshed, I am convinced that we are paying simply because we failed to give in the past.

But I am equally convinced that Americans still have the opportunity to live and serve as Christians and to get behind the work of our missions everywhere—and someday balance the books in favor of Christ.

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*Yes, verily, I know*
*That only through the Kingdom*
*There will some day come*
*The resurrection of Japan.*

TOYOHIKO KAGAWA

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## BOOK CHAT
By C.E. LEMMON

THE American people feel piqued at Nehru and India for the refusal to join in signing the Japan peace treaty. It was disappointing to have this great nation stand aloof from what seemed to us a carefully negotiated peace of justice and even generosity to a fallen foe. In this misunderstanding there is danger that our people will write off India as lost to the democratic ideal.

In this juncture it would be well for us to read an interesting little volume *Talks with Nehru,* the contents of which is made up of a tape-recorded conversation between Norman Cousins, editor of the *Saturday Review of Literature,* and the Prime Minister of India. Several things are revealed in these conversations. The first is that Nehru has a clear understanding of the meaning of democracy in our modern world and a well-expressed preference for the democratic way of life. The second is that Nehru is a political leader in a newly independent country, and like our first president one hundred sixty years ago, is wary of "entangling alliances." The third fact is that millions of the "hungry" and burdened common people of India are far to the left of the government and much more sympathetic with communism than is Nehru himself. A fourth factor is that the Indian leaders have had a long traditional battle with Western imperialism as expressed in the British Empire and bracket us with Britain as an imperialistic nation. Nehru's reluctance to join the West in the treaty may not be condoned but at least it should be understood.

As Norman Cousins says in his excellent introductory essay, "there could be no more tragic mistake for America in its foreign policy than to write India off as a Soviet satellite. India has been through a long struggle for independence and intends to keep it against all comers. I am deeply convinced that the present government of India is committed to that objective."

THE growing power, and the totalitarian nature, of the Roman Catholic church on the one hand and the sense of strategy in the development of the ecumenical movement, on the other, have tended to make Protestantism more conscious of both its meaning and its unity. This feeling has led to several books, some historical, and some biographical, dealing with the Reformation and the Protestant faith. The latest is by Ray Freeman Jenny, popular Chicago minister, *I Am a Protestant.* The author disclaims prejudice against the Catholic church, and makes the point that the Reformation was not so much an attack on the church as it was a declaration of beliefs, and that these beliefs were positive and creative.

That these beliefs were taken as a negative action against the church was primarily due to the lapse of true faith on the part of the church itself. The author sets forth these beliefs, with clarity, and then moves on to Protestantism as it is today, seeking unity through the ecumenical movement which he describes at length, and in the call to service in the kingdom for which he makes a strong exhortation. The book is simply written and designed for study groups within a local church as well as general reading.

(*Continued on page* 36)

Homeless families find refuge in a corner of the Torrington church, Kingston, which suffered severe damage to walls and roof.

# Hurricane Damages Jamaica Mission

*$150,000 Needed for Relief and Rebuilding of Churches and Homes*

TRAGEDY struck the island of Jamaica, British West Indies, in the hurricane of last August 17. Directly in the path of the five-hour storm were all but six of the thirty-six churches of Disciples of Christ. Seven buildings were completely destroyed. Twenty-two other churches and three buildings at Christian College were severely damaged. Roofs were torn from the churches, walls were cracked and the interiors flooded.

Many church members were left homeless as 130-mile winds swept away houses and personal belongings. Crop destruction cost hundreds of people their livelihood.

The Commission on Budgets and Promotional Relationships of the International Convention has authorized the raising of a special fund of $150,000 to aid the churches in Jamaica. Contributions may be sent to the Jamaica Relief and Rehabilitation Fund, 222 S. Downey Ave., Indianapolis 7, Indiana.

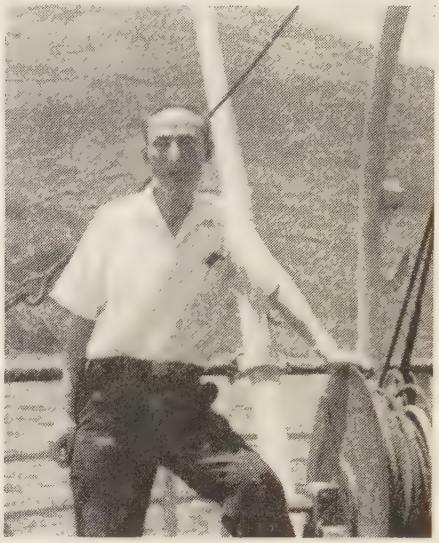
**A woman and her daughter try to salvage a few items from the wreckage of Mt. Olivet church and grade school at Bito.**

At the left a tug takes passengers ashore at Hachijo Island. The island lies an overnight's sailing from Tokyo, and its Christian laymen look to the Tokyo area for leadership through correspondence and occasional short preaching missions.

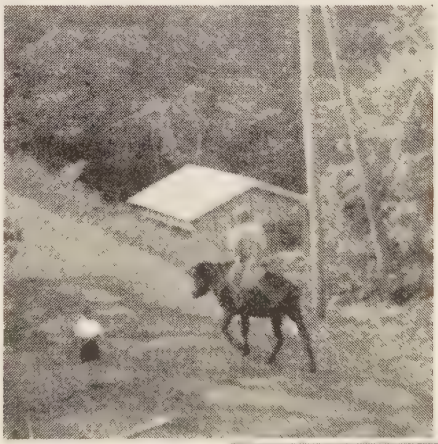
# The Gospel Goes to Hachijo

JUST north of the thirty-third parallel in the North Pacific lies the island of Hachijo, mountainous and with a delightfully mild climate. Here in the early part of the century Fred Hagin, long-time Disciple missionary in Tokyo, opened work with the one Christian he found when he visited the island. His work took root for, although there has never been a missionary stationed on the island, during World War II Christians remained true. Members of the church recovered the body of an American pilot, gave him a Christian service and burial.

This congregation is without full-time leadership. Pastor Ishikawa of the Koiwa Church and missionaries from the Tokyo area go out by cargo ship. Sometimes they have rough sailing, but that is a small factor when they see the response of the village people to the teachings of Christ. Last year the Christian message was taken to five villages through motion pictures and slides as well as through the spoken word and tracts. The people of Hachijo would like nothing better than to have a full-time minister or missionary who could help them extend the Kingdom of God throughout the island.



Pastor Ishikawa of the Koiwa Church takes a particular interest in the island congregation on Hachijo. He, his wife and four children escaped the encircling fires that burned the Koishikawa chapel during the war. Koiwa church now has a fine stucco building, a kindergarten and an outreach to Hachijo through its pastor.



Fourteen thousand people live on the small island of Hachijo, and its natural resources are limited to support such a population.

K. C. Hendricks, missionary in Tokyo, enjoys his trips to Hachijo on cargo boats, but he reports that missionaries do not have to be crated to get passage for the overnight trip.

These lads carry milk in a bucket up a mountain road. Dairying is the major industry of Hachijo.

# Mission Press Serves Hindi-speaking People

By FAY E. LIVENGOOD*

ON one of his numerous literacy campaigns, Dr. Frank Laubach appeared one day at the India Mission Press of Disciples of Christ in Jabalpur (Jubbulpore). He was quite pleased with the way this Press had printed his book *India Shall Be Literate*. He, of course, knew of the many primers and other books that the Press had issued for his Adult Literacy Campaign.

When Dr. Laubach asked if the India Mission Press would like to have a new printing press, he was informed of the need for more equipment. Through his good offices the Press soon received a gift of five thousand dollars through the Committee on World Literacy and Christian Literature. The United Christian Missionary Society added two thousand five hundred dollars to this amount, so there was sufficient money to purchase two printing presses. One was a second-hand, flat-bed press from the United States; the other, a new automatic machine from Germany. Consequently, the printing capacity of the Mission Press was nearly doubled.

The campaign to get more working equipment for the Mission Press began after World War I. A new treadle machine was purchased in 1919 and another in 1928. A memorial gift of five thousand dollars made possible enlargement of the building with additional rooms for a bookshop, proof reading, storage and presses. Also, a stitching machine and much new type were bought.

During the missionary year that ended June 30, 1951, the India Mission Press published seven new books and reprinted five. Most of them were in the Hindi language. In addition, the Press continued to issue the *Sahayak Patrika,* weekly Christian newspaper of four pages, started in 1904 and published since 1924 as a union periodical, now circulating to one thousand nine hundred subscribers; and *Jyoti Kiran,* four-page weekly for Sunday school juniors, with a circulation of three thousand five hundred.

Other periodicals published include the *Masihi Mahila,* monthly magazine for Christian women; a bi-monthly Hindi *Nursing News Sheet* for Christian nurses, and weekly Sunday School Lesson Leaves for primary and senior grades. In addition to these the Mission Press prints numerous reports and letters for missions and missionaries, churches, schools and hospitals; annuals for colleges, letterheads and stationery; invitations for weddings, government functions and public gatherings of various kinds. Hundreds of thousands of *Manahar Bhajan,* small book of Christian songs, have been printed and sold at cost or less.

Installation of the new printing presses made it possible last year for the Press to publish two thousand copies of a technical book for an Indian Christian. It was issued in English with three hundred and fifty pages and a large number of pictures and graphs. It was completely printed in two months.

The India Mission Press began in 1904 with a rented hand press operated by the early missionary, George William Brown, with the assistance of several large boys from the Damoh Boarding School who wished to learn the printing trade. The Press was operated in an old bungalow, which burned in 1912 with much of the equipment. The printing work continued in improvised sheds until a new building was completed in 1914.

Almost from the first the need of a trained manager was felt. The different missionaries who acted as superintendent had no printing experience, and most of the workers learned by hard work and perseverance. A new day dawned for the Press in 1916 when Balmukand Gupta became foreman. Coming from a Hindu family that had been in the printing trade for several generations, he knew the business thoroughly. Proving to be a good executive, Mr. Gupta became manager of the Press in 1918 and held the post for thirty years.

Mr. Gupta states that when he joined the Mission Press staff there were seven printing presses in Jabalpur. Today there are thirty-nine, with the city's population four or five times more than it was in World War I years. Through all of these years the Mission Press has maintained a reputation for excellent printing. A large number of customers want and appreciate good printing and are glad to pay what it costs. The Mission Press does not compete with other presses in the city whose prices are generally lower. In spite of higher prices and paper shortages of the present, the Mission Press still has so much work that frequently an overtime shift is necessary. For many years there has been enough profit from job printing to cover any losses incurred from the production of Christian books and periodicals at below cost so that more poor people may be reached.

Mr. Gupta became quite interested in the printing of Christian literature. He sometimes worked until late at night. He was satisfied with nothing but the best and he imparted this ambition to all workers. Although a high caste Hindu, he mingled freely with the Christians, even eating with

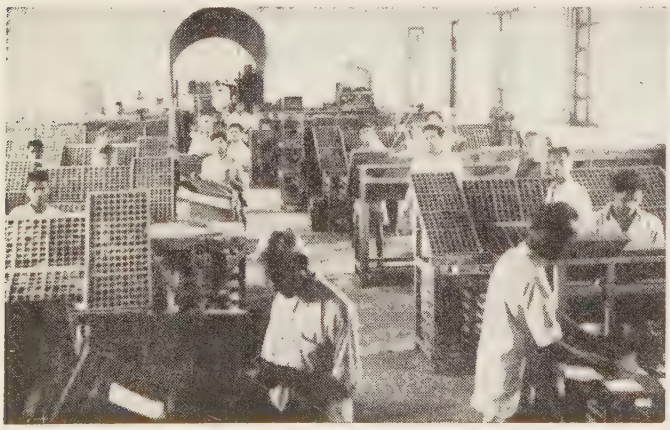
(*Continued on page* 47)

## The Lord's Prayer in Hindi.

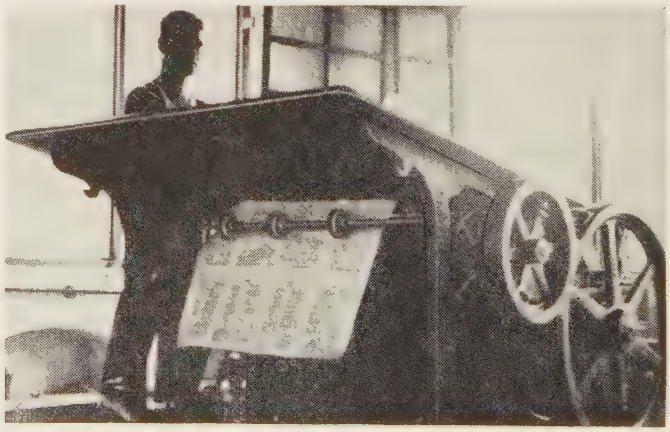
हे हमारे पिता तू जो स्वर्ग में है तेरा नाम पवित्र माना-जाय। तेरा राज्य
Oh our Father thou who heaven in art thy name hallowed be. Thy kingdom
आए, तेरी इच्छा जैसी स्वर्ग में पूरी होती है, वैसी-ही पृथ्वी पर भी हो। हमारी
come, Thy will as heaven in ful-filled is, so earth on also be done. Our
दिन-भर-की रोटी आज हमें दे। और जिस प्रकार हमने अपने अपराधियों-को क्षमा
daily bread this day us give. And as such we our debtors forgiveness
किया है वैसे-ही तू भी हमारे अपराधों-को क्षमा कर। और हमें परीक्षा में न ला,
have done so thou also our debts forgive do. And us temptation in not lead
परन्तु बुराई से बचा, क्योंकि राज्य और पराक्रम और महिमा सदा तेरे-ही हैं।
but evil from deliver, because kingdom and power and glory ever thine alone are.
आमीन।
Amen.

*Missionary of Disciples of Christ serving under The United Christian Missionary Society in India. He is superintendent of the India Mission Press in Jabalpur (Jubbulpore).

Composing room where type face for printing is set by hand.



American Babcock flat-bed press is powered by electric motor.



# "Religion and Health"

## —*A New Venture in Religious Journalism*

By RUSSELL L. DICKS*

FOR many years as a hospital chaplain I have felt impatient as I have heard doctors who were members of Methodist, Baptist, Presbyterian, Lutheran, Episcopal, Disciples of Christ, Evangelical and Reformed churches say to patients who also belonged to these same denominations, "What you need is Christian Science." I seldom hear a doctor say to a patient, "What you need is to talk with your pastor," or "Read your New Testament."

In 1940 E. Stanley Jones said, "Within ten years we will have appropriated the truth of Christian Science for Protestantism." We have not. There is, however, a growing interest in the subject of health on the part of Protestant ministers. The interest has long been present on the part of the laymen because they have been far more conscious of the need than have the clergy.

Here are some of the reasons why our people have become conscious of the need: one third of the nation's population is sick in one way or another, according to Eric Berne, M.D. Nervous and mental diseases are on the increase. Fifty to seventy-five per cent of those who go to the general practitioner have no organic disease and receive little or no treatment for their difficulties. One third of all persons admitted to general hospitals are found to have no definite disease, while another third have a combination of organic and emotional difficulty.

HEALTH for health's sake is nonsense; we have no intention to glorify freedom from suffering as the supreme purpose of life. That is not the message of a religion at whose center stands a cross. However, in view of the tremendously wise and dependable Force that makes for health which is operating within the human body—that Force which the doctor calls nature but which Richard Cabot, M.D., called God—we recognize that illness is contrary to God's desire for us, and that much of illness is a sign that all is not well with our souls. The ancients believed that suffering, illness, misfortune were signs that God was angry with the sufferer, because he was a jealous God, or because the sufferer had sinned. Is that not what I have said above? No. What I am saying is that we become sick fifty to seventy-five per cent of the time because we block the Force, (nature, God) that works to keep us well.

And further, it needs to be admitted that we do not know to what extent we are responsible for the things we do and the strong feelings which rise up within us—feelings of hostility, discouragement, anxiety and loneliness which block the Force of health. Illness, both physical and mental, may be an escape from something unpleasant, but we often do not realize that we are seeking to escape into a world of sickness; and often we just give up. A girl was admitted to a hospital in an eastern city. After her death and after the autopsy, the doctor said to the girl's mother, "We have to admit we do not know what killed your daughter."

The mother replied rather easily, "Oh, Doctor, you don't have to tell me why she died. She died of a broken heart. The young man to whom she was engaged was killed in an automobile accident a few weeks ago. Since that time she has had no interest in anything."

Was that girl responsible for her death? This is an interesting question, but one which we cannot answer. My feeling is that she was not. And yet religion constantly challenges people to move beyond such experiences. Certainly great numbers have. Whenever a hard blow of disappointment comes to us we feel like dying; and many do. Can medical science, with its concentration upon disease symptoms, do anything about such an illness? Can religion?

WHATEVER its cause and whatever its nature, we have to admit that illness interrupts the creative urge within us and prevents us from being the creative persons we are capable of being. For these reasons I have said that "The problems of health are basically the problems of religion." Christian Science is correct in throwing the spotlight upon health. The Gospels do hold the key to health. Protestantism has defaulted upon a part, and for some a vital part, of the gospel.

It is not enough for the church to build hospitals for the physical care of the ill; it is not enough to enlist brilliant young men and women and send them into medical schools to be taught the care of the sick by instructors who are primarily interested in disease; it is not enough to send medical missionaries to distant parts of the world while fifty to seventy-five per cent of our own ill go largely untreated. It is time religion began to speak its piece and exert its creative efforts in the field of health and mental hygiene; in fact, it is past time.

One of the major reasons that we have not accomplished what Stanley Jones hoped we would is that we have not had a device for presenting the message of religion and health to our ministers and laymen. We have had no magazine that would lift up this phase of the churches' message and present it in clear and understandable terms.

IN February, 1952, we will begin publishing such a magazine. It will be called *Religion & Health,* and its task will be "to bridge the gap between medicine and religion," and to present the message of health as understood by religion. We recognize that health is only one phase of the gospel; but when illness lays hold upon a person, the rest of the gospel may be meaningless to him. My own religious faith was shipwrecked during an illness. For others the shipwreck comes during a grief experience, the illness of a child, financial loss, worry over a loved one, or from a number of different things. The difference between physical illness and mental illness is an indistinct one. Our approach to health is a broad one and our aim will be to interpret health and health problems upon a broad scale.

*Religion & Health* will be pocket size, sixty-four pages in length, and will be published each month. It will contain articles by physicians, clergymen, psychologists and laymen. We will present material in four general fields: (1) the resources of religion for health, this material consisting of prayer and meditation material which will seek to strengthen the healing emotions operating within us; (2) material drawn from the field of medicine and psychology upon why we act as we do; (3) how we help each other, or what we have come to call pastoral care; (4) and the emotional care of the child from six months to six years when the basic patterns of life are laid down. The magazine will be published by the Religion and Health Corporation of Gladewater, Texas, with Mark Day as president of the Corporation. I am to be the editor.

The first issue will contain an article by Dr. Paul Dudley White, of the Harvard Medical School and the American Heart Association, entitled "What You Should Know About Heart Disease." This will be followed by a series of such discussions upon the major diseases. There will be an article by a prominent clergyman in each issue. Miss Arlyne Porter, author of *Papa Was a Preacher,* has agreed to write an autobiographical article upon her extensive illness and her fight for health. Dr. Gelelo McHugh, child psychologist and author of *Training for Parenthood,* will have a series of articles in the magazine; the first will be entitled "Fortunate Is the Child." An anonymous interview with an alcoholic who seeks help from his minister will be presented. And I will prepare a Psalm of Health upon "Love as a Healing Emotion."

Each issue will contain a condensation of a significant book in the field of religion and health. The first will be a new book entitled *The Springs of Living Waters,* by C. J. Scherzer. The condensation will be prepared by the Reverend William Rhodenhiser. This is an indication of the type of material which will be presented. The magazine is for laymen and ministers.†

This magazine will be a valuable pastoral aid tool to place in the hands of selected parishioners. Copies may be secured for literature racks.

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*Dr. Dicks is a member of the faculty of the Divinity School of Duke University, Durham, N. C. He is author of a number of books in the field of religion and health and has contributed a number of articles to WORLD CALL.

†The regular subscription rate for *Religion & Health* is $3.00 per year for twelve issues. The publishers are offering an introductory subscription for $2.50 for one year (twelve issues), or $5.00 for two years (twenty-four issues). They invite readers to become original subscribers to *Religion & Health,* and to subscribe for relatives or friends. Send subscriptions to Box 4802, Duke University Station, Durham, North Carolina.

**Butler University**
**School of Religion**
**Indianapolis, Indiana**

ALFRED R. Edyvean has been appointed to the faculty of the School of Religion as ad-interim head of the department of speech and radio. Glover B. Gordon, head of the department, has been recalled to the Chaplaincy in the United States Air Force.

Mr. Edyvean is a graduate of Wayne University with a B. D. from Garrett Biblical Institute, an M. A. from Northwestern University, and is scheduled for his doctoral examination at Northwestern University this fall. He has been a pastor for ten years and has taught speech and radio in the University of Illinois at its Evanston branch, and at Northwestern University.

**William Woods College**
**Fulton, Missouri**

Thomas N. Bonner, author of a four-hundred page centennial history of medicine in Chicago, soon to be published by the Chicago Medical Society, has been appointed Dean of William Woods College.

Mr. Bonner received his A. B. and M. A. degrees, both in history, *summa cum laude,* from the University of Rochester, and will receive his Ph.D. in history from Northwestern University this fall. He has held the Hearst Fellowship, the highest offered by the Liberal Arts College of Northwestern. During the past year he wrote his manuscript while on special fellowship from the Chicago Medical Society.

While serving abroad during World War II, he attended universities in England and Switzerland. Mrs. Bonner is a graduate in violin of Eastman School of Music.

At William Woods Mr. Bonner will be academic dean and will teach a course in history.

**Hiram College**
**Hiram, Ohio**

The eighth Northeastern Ohio Community Institute was held at Hiram College, Friday and Saturday, October 12 and 13. The program was built around the theme "What Makes Your Community Tick—If It Does?"

The program was designed to cover several major problems covering the average community.

Hiram College opened its one hundred and second session on September 6 with the registration of freshmen students. The following Sunday these students were special guests at the church services. At the close of the service forty took student membership in the Hiram church. That afternoon, following vespers held on Squire Hill, the freshmen were dinner guests in the different homes of the Hiram faculty.

**Texas Christian University**
**Fort Worth, Texas**

An antique hand-painted punch bowl and its nine remaining cups are back with their original family, a nineteenth century silver service, in Texas Christian University's Foster Hall. They were originally owned by Carr-Burdett College in Sherman and include pieces made about the middle of the nineteenth century.

Mrs. O. A. Carr, co-founder with her husband of the college in Sherman, received some of the pieces as a gift from students at a school which she and her husband once conducted in Australia.

**Christian College of Georgia**
**Athens, Georgia**

The Christian College of Georgia, adjacent to the University of Georgia, began its third year on September 20 with six undergraduate men preparing for the ministry, four of whom are Disciples of Christ.

The Christian Men of Georgia have made possible three under-graduate ministerial scholarships which have been assigned to young men now at work.

As of August 31, the college had raised over $32,000 on its total debt of $35,500. This debt must be retired by November 1 if the offer provided by a layman of completing the dormitory is to be fulfilled.

**Atlantic Christian College**
**Wilson, North Carolina**

Professor Perry Case, who has served as registrar of Atlantic Christian College since 1922, has been named acting dean and registrar of the college.

Miss Sarah Bain Ward, for eight years dean of women at the college, has been appointed to the newly created position of dean of students. She is a graduate of At-

## Young People Prepare for "Call to Youth"

**For five months thirty-one young people are devoting their time and service to promoting interest in and organization for the "Call to United Christian Youth Action." (See Editorial on p. 5.) Twelve of the group are Disciples, and several of them have attended Phillips University and Texas Christian University.**

**Before leaving for their area assignments, some of the volunteers visited the Chicago offices of the National Council of Churches where this picture was made. Five Disciples are identified as follows: Standing, extreme left, Sydney Tucker, Athens, Ga.; next to him, Miss Mary Jo Taylor, Indianapolis, Ind.; fifth from left, Charles Cox, Birmingham, Ala.; extreme right, Miss Neewannah Schmidt, Miami, Okla. Seated at left is Miss Joan Watzke, Henrietta, Okla.**

**Disciples not in the picture are Bryson Couvillon and Miss Lucille Couvillon, Pomona, Calif.; Miss Rosemary Evans, Austin, Minn.; Neil Lindley, Wilson, N. C.; John Simmons, Hollywood, Calif.; Miss Bobbie Jeanne Taylor, Indianapolis, Ind.; and Charles E. Wilson, Oklahoma City, Okla.**

**In addition, two Disciple seminary students are giving approximately a year to the Call. They are Josh Wilson, Whittier, Calif., and Bob Fudge, Oklahoma City, Okla.**

## Board of Higher Education

Dr. H. L. Smith, president of the Board of Higher Education, was one of the evening speakers and leaders in a conference held in Berea, Kentucky, on "What is a Christian College?" during the last week in August. The conference was held under the direction of the research committee of the Commission on Christian Higher Education of the Association of American Colleges, of which Dr. Smith is a member.

The director of the conference was Dr. Raymond F. McLain, former president of Transylvania College and now director of the Commission on Higher Education of the National Council of Churches of Christ in the U.S.A.

Representative faculty members from thirty-four colleges, including Bethany College and Transylvania College, were in attendance. The faculties of these thirty-four institutions had spent the year 1950-51 in an intensive study of the particular and unique functions of the Christian college. The study will be continued under the leadership of the research committee of the Association of American Colleges, and the remaining church colleges of America will be invited to participate.

lantic Christian College and has done graduate work at Columbia University.

Dr. D. Ray Lindley, president of the college, was the Convocation speaker at the Butler University School of Religion on September 13.

Atlantic Christian College has thirty-two per cent more out-of-state students enrolled for the fall term than it had last year. Ten states and two foreign countries are represented in the student body, the latter being from Puerto Rico and France.

### Transylvania College
### Lexington, Kentucky

Dr. Edwin G. Alderson, on leave of absence from Transylvania College for the past two years for study in Europe, returned to the college as assistant professor of modern languages with the opening of the fall quarter. Dr. Alderson is the son of the Rev. and Mrs. T. H. Alderson of Nicholasville, Kentucky.

Henry Owen Davis is the new head of the music department, succeeding Dr. John R. Bryden. Mr. Davis was formerly a member of the faculty of Hope College, Holland, Michigan. He is a graduate of Westminster College in Pennsylvania with a Masters degree from the University of Michigan.

### Culver-Stockton College
### Canton, Missouri

W. A. Harrington, athletic director and member of the faculty of Culver-Stockton College since 1938, has been elected president of the National Association of Intercollegiate Basketball, which includes in its membership 365 colleges and universities throughout the country. This is one of the highest honors a coach can receive. Recently Mr. Harrington was presented with a wrist watch in recognition of twenty-five years of coaching.

### College of the Bible
### Lexington, Kentucky

Dr. Myron T. Hopper, professor of religious education since 1939, has been named dean-elect. He will become acting dean on August 1, 1952; and on the retirement of Dean Charles Lynn Pyatt on July 31, 1953, Dr. Hopper will become dean.

Dean Pyatt has been academic head of the seminary for twenty-three years. He became professor of Old Testament in 1920.

Dr. Hopper was national director of youth work for Disciples of Christ before joining the College of the Bible faculty. He is a member of the board of directors of the Religious Education Association and is serving on several committees for the National Council of Churches.

### Drake University
### Des Moines, Iowa

"The Challenge of Leadership" was discussed in the first of a series of meetings sponsored by the Drake University student-faculty council to assist members and leaders of campus organizations to serve their groups more effectively. The meetings are designed to be helpful in the further development of good members and good leaders.

Paul Parker, Des Moines attorney, spoke at the first meeting. He is president of the Des Moines Junior Chamber of Commerce and executive secretary of the Good Government Association.

Later meetings include talks by Mrs. O. S. Franklin, wife of District Judge Franklin, on techniques of conducting effective business meetings; Hiram Hunn, Des Moines attorney, on group dynamics; and Henry G. Harmon, Drake president, on leadership through membership.

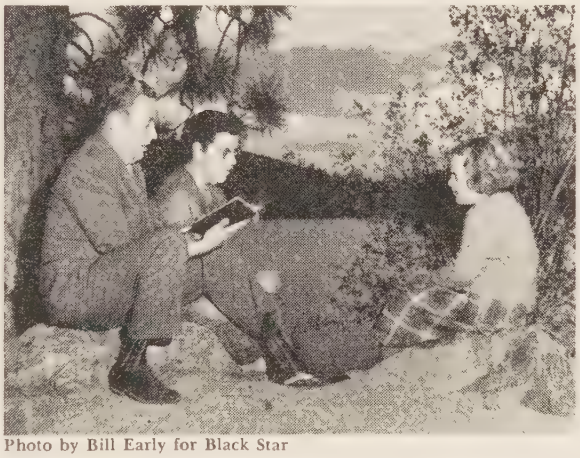

Photo by Bill Early for Black Star

# The Family Goes Camping Together

← Family devotions is a daily experience in camps and conferences. East Washington Adult Conference emphasized family attendance and participation. Mr. and Mrs. Paul Deane Hill and daughter, Lewiston, Idaho, attended this conference.

"THE family camp has done a world of good for every family from my church that has attended," said a minister whose church families have participated in each of the three Central Area Family Camps. The idea of the family camp is taking root, and as the interest grows more and more churches are providing for families to share in this phase of summer activities. The Christian Family Camp is planned for all members of the family and offers a religious as well as a recreational experience. It strengthens family ties, affords an enriching fellowship, deepens the Christian faith of all who participate, and develops resources and techniques helpful to parents, church workers, and leaders in family life education. The daily schedule provides opportunities for families to live, learn, work, play and worship together in the surroundings of God's great out-of-doors.

During the summer of 1951 three family camps were conducted. The Central Area Family Camp, planned for churches in Missouri, Illinois and Iowa, held its third annual camp at Troy, Missouri, with a capacity attendance of twenty-eight families. The churches of western Oregon held a successful camp at their convention grounds at Turner, Oregon, which was their first adventure in this field. Twenty-three families attended. In Minnesota our churches joined with the American Baptist churches for their second family camp held at our Tipi Wakan Conference Grounds.

Among the highlights of the family camp are the worship experiences. At the evening vespers families sit together in units and share in the program of songs, scripture reading and prayer. Preceding the vespers there is an angelus period for fifteen minutes when families go apart for quiet and worship with members of the family sharing. In the dining room, families get practical experience as they take turns in leading grace at the table as a family unit.

Through worship, study, discussion, story periods, fireside forums, creative projects and purposeful activities families are led to catch a vision of the larger phases of the Christian's faith. At the Central Area Family Camp the theme for 1951 was "The Family Lives in One World." This was made more real to children and to adults by the presence of a missionary family who had spent years of rewarding service in mission work in the Belgian Congo.

—J. DEXTER MONTGOMERY*

*National director of adult work and Christian family life, The United Christian Missionary Society.

# WORLD CALL NEWS ROOM

JAMAICA sympathizers are hurrying material aid to the island to replace losses from the hurricane. Parcel post packages of not more than 22 pounds or greater declared value than $5.00 can be sent for 14 cents per pound. The address on the label of the customs declaration should read: Miss Gladys Harrison, C/o Association of Christian Churches, 10 Fourth, Vineyard Town, Jamaica, B.W.I. The address of the alternate addressee should read: Mrs. W. B. Edwards, Torrington Christian Church, Cross Roads, Jamaica, B.W.I.

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New staff members this fall at Southern Christian Institute, Edwards, Miss., are Walter Haskell, former missionary to China, Mr. and Mrs. Dwight Patton, Miss Parthenia Bennett, Miss Annetia McGee and Miss Verdya Dennard.

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Miss Margaret Ruth Finney, foreign mission candidate with The United Christian Missionary Society, has taken a year's assignment as social studies teacher at Hazel Green Academy, Hazel Green, Ky.

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Christian Men's Fellowship is the new name given the National Laymen's League at the August meeting of the National Laymen's Advisory Commission. The Commission reaffirmed its position of 1946 that "every state and local men's organization shall choose its own name."

New members of the Commission, elected in September, are W. F. Mandrell, Mobile, Ala.; Donald E. Rush, Harrison, Ark.; Harold Wilmouth, Nampa, Idaho; Clyde Davis, Ionia, Mich.; Harry Boozer, Hamilton, Mont.; and Elmer A. Yates, Lincoln, Neb.

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Miss Janet Louise Holroyd and John Paul Vergoth were married Aug. 18 at Park Avenue Christian Church in New York. The bride is the daughter of Mr. and Mrs. Howard Holroyd, missionaries to Mexico with The United Christian Missionary Society. Mr. Vergoth is a New York attorney.

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The department of social welfare of The United Christian Missionary Society has announced plans for its annual world order seminars. The United Nations Seminar will be held in New York City, March 3-6. The Washington Workshop will meet in Washington, D.C., April 21-24.

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Thirty-nine business women went on the summer tours to mission fields conducted by Miss Katherine Schutze for the department of missionary organizations of The United Christian Missionary Society. This is the second summer that the department has sponsored a tour to Mexico, and the first summer for a tour of Jamaica and Puerto Rico.

Virgilio Gonzales, minister from Puerto Rico, began his service with the church in San Benito, Tex., Sept. 1. He succeeds Marcelino Pollock, who resigned to do graduate study at Texas Christian University. Mr. Gonzales was a delegate to the World Sunday School Convention in Mexico in 1941 and the first full-time executive secretary for the Association of Churches of Puerto Rico.

## The Course of the River

**The color sound filmstrip, The Course of the River, on the work of The United Christian Missionary Society is ready for distribution. Dr. C. M. Yocum, foreign missions secretary for thirty-three years, is the narrator, and tells how the determination of Disciples to carry out the Great Commission has grown until millions of Christians around the world are joined together in fellowship. The United Society field staff and area workers will use the filmstrip in their work, and local groups wishing it to plan their own programs may write for copies directly to The Department of Audio-Visual Services of The United Christian Missionary Society, 222 S. Downey, Indianapolis, Ind.**

A daughter, Lorelee, was born to Mr. and Mrs. Evert C. Millard in Kingston, Jamaica, Sept. 10. The parents are missionaries with The United Christian Missionary Society.

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Mr. and Mrs. Allen R. Huber began their ministry to the Christian Church, Jackson, Ohio, Sept. 30. Since finishing their training at the College of the Bible, Lexington, Ky., they have served three terms as missionaries to the Philippines with The United Christian Missionary Society. Mr. Huber's doctor recommends the climate of the States for his health, so the family is remaining here.

Mr. and Mrs. Huber follow Dr. and Mrs. John P. Sala at Jackson. Oct. 1 Dr. and Mrs. Sala became Co-ordinating Directors of the Completion Campaign of the Emily E. Flinn Home for the Aged at Marion, Ind. They have richly served Disciples and Protestantism in many ways, and were fraternal delegates to the churches of Britain in the late thirties.

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Hollis L. Turley, general representative of the Pension Fund of Disciples of Christ, will become executive secretary of the Fund Jan. 1, 1952, it was announced by the board of trustees. Dr. Turley succeeds Dr. Paul G. Preston, who has been with the Pension Fund 20 years and its executive secretary since 1945. Dr. Preston will retire December 31.

Dr. Turley

Dr. Turley came to the Pension Fund from an 11-year pastorate with the Central Christian Church, Buffalo, New York. He was an officer in the Buffalo Council of Churches and the New York Christian Missionary Society, and a representative from western New York in preliminary planning for the World Council of Churches.

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More than 300 friends of Dr. and Mrs. Stephen J. Corey attended the informal reception honoring their Golden Wedding Anniversary at the College of the Bible, Lexington, Ky., Oct. 1. Dr. Corey, president emeritus of the College of the Bible, was president of The United Christian Missionary Society 1930-38.

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The national executive committee of the Disciple Student Fellowship met at Earlham College, Richmond, Ind., in early September. Jamaica was adopted as the missionary project for this school year. Plans were made for the national student conference next summer and for a joint student quadrennial with the Baptists at Christmastime, 1953.

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Miss Lyrel Teagarden was honored with the doctor of divinity degree by Bethany College in June. Miss Teagarden graduated from Bethany with honors before preparing at the College of Missions for service in China. She has served in China with The United Christian Missionary since 1920 except when political conditions there made it impossible for missionary activity to be carried on.

Bethany also honored Malcolm L. Norment (see September WORLD CALL, page 38) in the June commencement. President W. H. Cramblet's baccalaureate sermon was a missionary address on A. McLean and his successors.

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F. H. Groom died from a heart attack Aug. 19 at Whittier, Calif. Dr. Groom was an

(*Continued on page 38*)

Women and WORLD HIGHWAYS

# New Frontiers for Christian Women

By LUELLA RECKMEYER*

WE are a *frontier city,"* Mayor Reuter declared as he greeted the American Panel to West Berlin, "and because we live on the fringe of communism we are fully aware of what we are fighting."

It was exciting to fly into West Berlin and to see the magnificent reconstruction which has taken place on this island of freedom surrounded entirely by the forces of communism. It was a privilege, indeed, to view the city through eleven pairs of eyes instead of one. For eight days we met the citizens of Berlin, talked and listened alternately, morning, noon and night. The resulting impressions were many and varied.

Church women's groups are playing an important role in the program of recovery. Their organization is stronger than most German women's organizations, due partially to the fact that they continued an "underground" existence through the Hitler years. During this time all groups not organized by the Nazis were "officially" dissolved, but church women continued some of their good works.

The problems facing women in Berlin today are staggering! In spite of the heroic efforts of the citizens themselves and the generous assistance of the occupying powers, housing is at a premium. It will take decades to replace the living space lost in the horrible destruction of World War II. Grandparents, cousins and friends share those homes which were not destroyed.

This housing shortage is aggravated by what is perhaps the greatest problem of all—the refugees. It is not too difficult to slip across the border between East and West in Berlin. Men, women, and even teen-agers trying to escape the political enslavement of communism take this chance, sometimes at the rate of a thousand a week. Housing is under government regulation. If one's home contains more than the allotted space per person for the family, one is required, not requested, to take in a certain number of homeless persons. These are usually strangers, often refugees. It is not easy to share one's home with strangers, especially if one is already living in straitened circumstances.

THE knowledge of what is happening to their fellow-countrymen in the East Zone, their relatives and friends, is an increasing burden. The church women's program provides material as well as spiritual assistance wherever that can be done. Last fall World Community Day was observed by several women's organizations. Their gifts of love went to their neighbors in the East Zone. This cannot be done openly, but people who care are still willing to take the risk of smuggling food and clothing across the border, a little at a time.

Church women sponsor training schools for workers in religious education and in social work. We talked to the students in one such school and found that here, too, they are maintaining contact with Christians in the East Zone. One of our Exchange Visitors goes into the East Zone periodically and still holds meetings there. How much longer she will be permitted to continue, no one knows. The effect of these visits—these courses in leadership training—cannot be measured.

In Berlin and all over the Western Zone, church women have established convalescent homes for overworked mothers. The spiritual therapy which is a part of each "home" has saved many broken spirits and helped women to face the problems back home with a renewed strength.

Everywhere church women expressed their gratitude for our aid. "Tell the women in the churches of America," they said, "that without their help we could not have survived." Church World Service, our joint effort, is well known and mentioned with gratitude. The knowledge that we care what happens to them means more than words can tell.

OUR panel visited East Berlin briefly and went out to Potsdam in the Russian Zone. The contrast is indescribable. East Berlin is still a war-shattered city. The only new construction we saw was the elaborate Communist headquarters. People on the streets look shabby and discouraged.

And what about women in the East Zone? They are herded into a mass organization with the slogan, "Fight for world peace." This has been integrated into the world-wide Communist women's organization, International Women's Federation. Women are forced to participate in the organization's activities to protect themselves and their families.

Most serious in East Germany's subjugation to communism is the expertly organized and controlled Free German Youth. Through this organization, unlimited funds are provided for youth activities, employment, and participation in government. The gravest danger is the ideological appeal to minds in the formative stage.

A refugee lawyer spoke to our panel at a closed meeting and described the mockery of law enforcement in East Berlin. He told of the woman who was arrested for distributing CARE packages, and of the sixteen-year-old who was sentenced to three years of hard labor for giving a West Berlin newspaper to a friend.

The objective of the school system under U.S.S.R. occupation is Communist indoctrination. Parent-teacher associations have been abolished. The Free German Youth and its junior branch, the Young Pioneers, keep the children under continued indoctrination outside of school. The pattern is tragically similar to Hitler's program for youth in the 1930's.

**Mayor Reuter of Berlin greets women of the American Panel. Miss Luella Reckmeyer is standing in center foreground.**

MAYOR Reuter entertained our panel and the leaders of the German counterpart organizations at dinner one evening. This proved to be an opportunity for the German women to meet their own city officials, such as had not occurred previously.

"There will be no peace in the world until the City of Berlin is unified and the 'guests from the East' have returned home," Mayor Reuter told us. "We Berliners are not fighting in a local nor nationalistic scene. We fight not against the Russian people, whom we admire and from whom we have learned so much, but only against the Soviets," the Mayor continued.

The radio commentator who is saying that he saw no evidence of the Marshall Plan in Germany must have been thoroughly blindfolded. We saw the results and without any searching. In Berlin we felt a special thrill of pride in the fact that our nation could have a part in helping an industrious people toward economic self-sufficiency.

The "Freedom Bell" was mentioned often, and we listened to

(*Continued on page* 42)

*Miss Reckmeyer, director of Christian World Relations, General Department of United Church Women, National Council of the Churches of Christ in the U.S.A., was a member of a panel of eleven women, representing American women's organizations, who visited counterpart women's groups in Germany for six weeks the past summer, for fellowship and consultation regarding mutual problems and programs.

# For Adult Mission Study

## Theme: *Churches for Our Country's Needs*

### December

### Gifts of Thought and Prayer

AT year's end it will be profitable to look back over the past six months of worship, study, and service and give thought and prayer to accomplishments in missionary activity. That is the sort of program which concludes the study, *Churches to Speed His Work.* And while we will be thinking primarily of the churches in the homeland, let us be readying our minds for the forthcoming study of Latin America and the storm-tossed island of Jamaica. Every group should very soon have in hand either the program packet, *Spotlighting Latin America,* or the discussion packet, *Latin America.* Your presidents will have received order blanks listing these and supplementary materials.

### A Living Map Necessary

Fred Michel, director of church maintenance and evangelism in the Division of Home Missions of The United Christian Missionary Society, when asked for items in his field remarked, "I rather liked what happened down in Dade County, Florida," and he was off to a good start on a story of people living in the northern part of Dade County of which Miami forms a considerable part.

These people, members of the Boulevard Christian Church, wanted a church in their own area and asked a layman who held an A.B. from Bethany College if he would preach for them. They got permission to use the chapel of a funeral home for Sunday services; and the layman, William A. Young, began preaching. That was in November, 1950. The work progressed. The group grew. In February of 1951 Mr. Young sold his business and began giving full time to the church. By May, 1951, a lot for a church building was bought and paid for.

The progress of the church in that area, the earnestness of the people, the devotion of the pastor led the Florida State Missionary Society and The United Christian Missionary Society to supplement the offerings of the church people. That arrangement was completed in July.

The Highline Christian Church on the edge of Seattle, Washington, Clark Lambert, pastor, recently assumed complete self support. Malcolm Norment of the Yakima Indian Christian Mission attended the celebration of this fine accomplishment, representing The United Christian Missionary Society. The U.C.M.S. and the Seattle Council of Churches both aided this fine group to reach that day of rejoicing. The church began its building program with a beautiful three-story educational plant. It is making ready to enter into a larger building program.

Those two churches, in two corners of the country, indicate how difficult it is in the home mission field to maintain a map of churches aided. One needs a *living* map to show changes from day to day.

### Mt. Olivet Church, Baltimore

No more interesting story can be found than the one being written in the life of the Mt. Olivet Christian Church in Baltimore, Md. This is the church which moved from a one-room building to the Christian Temple, and in a period of four months became a church with a big and vital program.

Various staff members of the Division of Home Missions have helped the church in setting up its program. The most recent of these was John Frye, national evangelist. Mrs. Frye accompanied her husband and helped in the work with children and youth.

The people of the church are participating in various leadership training activities the better to fit themselves for enlarged service. The pastor is C. L. Whitfield.

### Latin American Study Coming Up

With the Latin American study coming up after Christmas, why not by way of a bit of preparation at home or at church have a little Christmas atmosphere from Latin America? For instance, if you quote, "Everywhere, Everywhere Christmas Tonight," why not also quote

"Christ of the Andes," Christ
of Everywhere,
Great Lover of the hills, the
open air,
Oh, teach the world, warring
and wandering still,
Thy way of Peace, the footpath
of Good Will.

—Henry Van Dyke

While you are singing Christmas carols, remember how popular in Latin America is a *Noche de Canto;* and in your own evening of song, sing at least one stanza of "Silent Night" in Spanish. Here is the first stanza:

*Noche de paz, noche de amor!*
*Todo duerme en derredor.*
*Entre los astros que esparcen su luz,*
*Bella anunciando al ninito Jesus,*
*Brilla la estrella de paz,*
*Brilla la estrella de paz.*

In your home or in your meeting place arrange a *nacimiento*—a replica of the scene in Bethlehem. In Mexico some of these are very modest. Some are elaborate and include sloping hills and green pastures, villages with wee houses, the winding road with the Magi traveling, and always the Christ Child, Mary, Joseph and the shepherds.

Or have a *pinata,* so characteristically Mexican. You can make a *pinata* of a paper bag—instead of the clay pot the Mexicans would use—and decorate it with tissue paper to resemble a flower, a fruit, a bird, or an animal. Fill it with little surprises such as sweets. Suspend it by a cord and keep it moving while one of the group who is blindfolded tries to break it with a stick. It is a jolly experience for the group to join in the scramble for goodies as soon as the *pinata* is broken.

Who hasn't sung the old carol, "I Saw Three Ships Come Sailing In"? For one holiday meal why not serve tamale pie such as any standard cook book includes among its recipes? Bake the dough in cornstick pans. These will make little individual boats.

### Give Latin American Books for Christmas Gifts

To an adult friend, what would be a lovelier gift than *He Wears Orchids?* Run down the list in your *Year Book* for other books offered. Give some thought to Latin America at Christmas time.

### Missionary Worship Service

The missionary worship service to close the December study ends on the joyous note that should prepare our hearts for a better, truer celebration of the season of Christ's birth. It is found on another page of this issue of World Call. Examine this issue for articles and news items pertinent to the current study, *Churches for Our Country's Needs,* and the forthcoming study of Latin America.

## Pick-and-Shovel Missionaries

"I DON'T think I can do this!" The young Filipino had just landed in Japan and was ready to take the train to Osaka where he was to join other youth in an agricultural work camp.

"I know it is hard, but don't you think you had better go on? Everything will probably work out just right." Hal Shorrock, the young missionary, knew why the newcomer felt qualms about going on with his plans. Japanese soldiers had killed all of his family. Now he was seeing civilians dressed in army uniforms, or parts of them, since it was all they had to wear. Old memories and old feelings flooded back.

The Filipino got hold of himself and went on to meet the other campers, mostly Japanese students. During the weeks with the students in the agricultural work camp, his bitterness melted away completely. He came to love his fellow-campers and they loved him. When he took the boat for home, forty-five Japanese students came to the pier to bid him Godspeed.

"What is the hardest thing I can do for God?" Ilde asked himself. Like other Filipinos, he had a distaste for Japanese soldiers.

Ilde decided, however, to begin visiting the Japanese prisoners of war still held in Manila, although the war was over. The lonesome and homesick prisoners appreciated his visits. Friendship and appreciation grew. Ilde decided to go to a work camp in Japan. Before leaving he gave the prisoners an opportunity to prepare personal messages to their loved ones in Japan and to write letters which he promised to deliver. Many of the men joyfully availed themselves of the opportunity.

In Japan Ilde told of his errand. While he was in the work camp, the news spread. People came some distances to receive the personal message from the member of their family whom they had not seen for as much as eight or ten years. The general secretary of the YMCA and even some government officials helped set up meetings in several parts of Japan so that Ilde could talk with a large number of the people about their relatives and friends among the war prisoners in Manila. When camp ended, the Filipino was delighted to give messages to large numbers of Japanese and answer their questions. Much good will and increased understanding was the result.

"Why do you do this?" many of the Japanese asked.

"Because I am a Christian," Ilde explained. He explained something of the spirit and deeds of his Master. Many people expressed an interest in learning more about Christianity. Ilde gave their names to churches which could contact them and give them further teaching.

On Ilde, himself, the experience had a decisive effect. He decided to train himself and return to Japan as a missionary. That decision would be climax enough to the true story. But there is another fact to add. Ilde has become engaged to a Japanese girl.

### It's Magic

Work camps work magic. So say many leaders of youth. They describe the magic in various ways.

"Simple reconciliation," says Hal Shorrock, who tells the stories of the two young Filipinos. "There is nothing like the work camp experience to cause suspicion and ill-will to melt away."

"Students quit feeling so sorry for themselves when they find that young people of other lands have exactly the same problems." A faculty member of Free University of Berlin was commenting on the value of work camps. "It helped one of our students to get acquainted with a student from the University of Texas and learn that his problems were much the same as those German students have to face."

So many have come to believe in the magic of international and ecumenical work camps that the movement has spread like magic in the past four or five years. The Youth Department of the World Council of Churches arranges an increasing number of these camps and cooperates in the planning and operation of many financed by various denominations and other religious agencies.

These countries and a few others have been hosts to work camps: England, France, Belgium, Germany, Italy, Japan, the Philippines, Thailand, and the United States.

The moment is right for this type of activity. The destruction caused by World War II to buildings and to human relations challenge youthful workers to try to rebuild both at the same time. Youth feel that they must do something in the interest of understanding and good will; it is the best way open to them to work for peace. One leader in the enterprise remarked that campers say by presence and by their work:

"We mean this deeply. Something is terribly wrong, and we seek with what strength there is in us to know and to do the will of God for redeeming it." They feel keenly the sentiment expressed in a work camp folder—

> Too many people—too many societies are stuck in the mud these days, bogged down in war's devastation, hunger, or the loss of spiritual power and direction.

### And You?

If you are strong and able you may wish to wield a pick or shovel in one of the camps next summer. This is not too early to begin making plans.

Such questions as these may come to your mind. Why have a volunteer work camp? Why should it be Christian? Would I be eligible? What would it cost? Do I need to know a second language? The Youth Department of the World Council of Churches will answer all of your questions. Address: (Room 1006) 44 East 23rd St., New York 10, New York.

**Thirty-five young people from twelve countries help to build a Christian Community Center in London this past summer. They were members of a work camp sponsored by the Youth Department of the World Council of Churches. Pictured here are youth from Germany, England, Norway, and the United States.**

—RNS Photo

# Echoes From Everywhere

### Preaching the Word Bears Fruit

RAM Bai said that she wanted to be baptized. She lives in the village of Lata where we have a church, so that she has had every opportunity to learn of the Way. Recently her husband died, but she wants to become a Christian and bring up her children as such.

In my conversation with her, however, I found that other influences had been at work in her life even before she came to Lata. Her girlhood home had been in a village near Bilaspur. When I heard the village name I said, "Then I must know you, for when I lived in Bilaspur I used to visit that village regularly."

"Oh, yes," she said, "I know you. You came to our village and into our home when I was just a girl. And for many years one of your women, Batassiya Bai, lived there and taught us. When you brought your tent and camped at our village, I would play around the tent. I would follow you into the village at night when you went for your meetings. Oh, yes, I know you well."

My mind traveled back several years. How many hours, how many days—yes, even years—had been spent on that village! Several times we thought we had a group about ready to become Christians, but always the high caste Brahmans would threaten them and prevent their coming. These Brahmans were very friendly to us and invited us to their homes; but nevertheless, they made quite certain that no one from their village accepted Christianity.

Finally we gave up and moved our workers elsewhere. Now as we pass the village we see the little mission house almost in ruins. But many times I have met in other villages those who have come from this place and always they remember some of the teaching. Now Ram Bai comes to be baptized. Certainly the Word does and will bear fruit.

—ETHEL SHREVE

*Takhatpur, Bilaspur, M.P., India*

### Japan's New University

Although eighty per cent of the 480,000 college students in Japan need jobs for subsistence, only three out of ten applicants are finding side employment, according to the Japan International Christian University Foundation.

The survey, recently conducted by the Student Relief Association, a body subsidized by the Education Ministry, revealed that despite the Korean war boom, part-time employment has steadily dropped since 1946 during which year ninety-one per cent of the students were given jobs.

Plans are developing in such a way that the first phase of the International Christian University will open in April of 1952. New literature is now available about this university. It is for both individuals and local churches, and can be obtained by writing to the Japan International Christian University Foundation, 44 East 23rd Street, New York 10, N. Y.

### Chaplain Writes From Korea

Was at the front this morning visiting the men and officers of my unit with my Co. It has rained for the past three days and the men were wet and weary from the rain and not enough sleep. However, they were ready for action at a moment's notice. What a waste of lives, time, effort and money. What this world needs is more consecrated and dedicated Christians to devote their time, talent and money toward evangelizing the world. We need more good, earnest prayer and action regarding Christ and his kingdom.

—WM. O. NORRIS, CHAPLAIN

*Korea*

### Retired Missionary Always Keeps Busy

I have been very busy all summer with Daily Vacation Bible Schools in Washington and Oregon, youth's conferences, speaking for church groups, and filling pulpits for vacationing ministers. I have just returned from a Young People's Retreat at Nelscott on Oregon coast, and a retreat for State and District Officers of Washington.

It has been a very happy summer of service, and was also enjoyed because of the visit of my daughter and three girls from Windsor, and my eldest son from Montreal, Canada.

I hope to have a profitable year in Eugene, Oregon and to be of use to the cause of helping to build the Kingdom in the hearts and lives of those I contact.

—MRS. HATTIE MENZIES

*270 W. 8th St., Eugene, Oregon*

## "Don Pepe" Has Many Abilities

**For twenty-five years Jose' Tarate has been a faithful and dependable worker in the Christian church in San Luis Potosi, Mexico. Although his work is humble, he has many abilities. He is the church janitor, an elder in the church, and one of the best actors in the Christmas plays. He always takes first prize for his original costumes at masquerade parties. "Don Pepe," as he is lovingly called, insisted that his tools appear in the picture when Mrs. Howard Holroyd, Disciples missionary, asked him to pose.**

### Casa Hogar Girls Are Graduated

All the *Casa Hogar* girls passed at the end of the school year. The two graduating from sixth grade made the highest grades in their class. It is a source of satisfaction to see how the girls have progressed in knowledge of Bible teachings, as well as in growth of body and character. With only about seven months of study on the little folding organ, the two graduates can play simple hymns.

We shall miss the two who graduated, but we hope to fill their places to some extent with the next sister in line in both families.

An Institute for rural girls was made up of eight former students of our Pabellon home. There were classes in church history, how to prepare worship services, study on prayer life, study of Acts, story telling, recreation and social life, civics and handicraft and sewing. Our teachers were pleased to see how much easier it is to work with former students than with a new group. They were so happy to have a home-coming.

—HALLIE STRANGE

*Pabellon, Ags., Mexico*

### Institute for Sunday School Teachers

Recently we opened a Sunday School Teachers' Institute here in Vigan. The teachers from the near-by towns come late Friday evening and remain until Saturday afternoon the first week end of every other month. They study the Sunday school lessons which they will teach for the next two months.

Saturday afternoon before they return home we work on singing. The teachers of children practice new songs. Adult and young people's teachers work on hymn singing. They not only learn new hymns but they learn the correct tempo and melody for some of the old hymns they have been singing.

We distribute picture leaflets, quarterlies and other helps which churches in the States provide. At our last Institute there were six Sunday schools represented with two to three workers each. All but one of these teachers speaks and reads English fluently. We also provide hymnals, Bibles, New Testaments and tracts in the dialect for their use.

—WILMA TYE

*Vigan, Ilocos Sur, Philippines*

### Scriptures Are Received in Formosa

The American Bible Society has received word of the safe delivery of twenty thousand copies of Japanese Scriptures to missionaries among native peoples of Formosa. These books were furnished by the Bible Society at the request of Chaplain Ivan L. Bennett of the United Nations Command.

Christianity is firmly rooted in Formosa, according to available reports. "The people build their own churches without assistance," James Dickson, missionary, has written the Bible Society. "Over seventy have been built during the past four years. We hope twice that many will go up during the next five years.

One hundred thousand copies of the New Testament in Chinese have also been received, Chaplain Bennett stated. "These books have been delivered to those conducting the great evangelistic campaign in the army and among the civilians along the west coast of Formosa."

# Missionary Worship Service

## Theme: *Our Country Needs Christians*

### DECEMBER

#### Christians Who Witness

PRAYER: We thank thee, our Father, for churches and for all they stand, for the people in them; for the way righteousness, justice, peace are taking hold of persons. We thank thee for people who are growing in Christian character, who change for the better the life about them. We thank thee for those who share with others their faith, their ideas, their time, talent, and resources.

*"Churches!*
*Thank God for the heart of them,*
*The people who live as a part of them."*

Thank God for all who joyously witness in word and deed to the faith that is theirs. Amen.

HYMN: "Jesus Shall Reign Where'er the Sun" *(Christian Worship: A Hymnal,* 527)

MEDITATION: The reign of Jesus upon the earth is extended by the witness of people like ourselves. A young matron remarked of a friend: "She is the most Christian person of my acquaintance. I have known her twelve years. She has been a tower of strength to many men and women. She has meant much to us in our joys and sorrows. She is so adequate!"

A fine tribute from one woman to another! Let each of us ask ourselves: Would I be deserving of such praise? Could I have been that person who brought light into homes where there was darkness, radiance into hearts where there was gloom and despair? The whole life of that woman was a witness to her precious faith.

SCRIPTURE: You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven. *(Matt. 5:14-16)*

But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in Judea and Samaria and to the end of the earth. *(Acts 1:8)*

OFFERTORY THOUGHT AND PRAYER: We witness by word and deed. Has the Holy Spirit come upon us that we may witness with effectiveness, with power? We witness in our offerings which support those whose lights shine in faraway places, in isolated spots at home, whose lights shine out with power.

As we approach the Christmas season with its festivities, with its joy in giving of gifts, let us give to Him with generosity. Any gift we make in our offering for Christian missions and education will be niggardly in comparison with what we have received, but let us remember the words of the Holy Scripture, "Freely ye have received, freely give," or as it is translated in the *Revised Standard Version of the New Testament,* "You received without pay, give without pay."

*(After the offering use these lines from Christina Rossetti's poem.)*

What can I give Him,
Poor as I am?
If I were a shepherd,
I would bring a lamb;
If I were a Wise Man,
I would do my part;
Yet what can I give him—
Give my heart.

CLOSING HYMN OF ADORATION *(asking for a fuller gift of heart and soul):* "Joyful, Joyful We Adore Thee" *(Christian Worship: A Hymnal,* 95)

*(After the hymn have the group sit in quiet meditation thinking toward the Christmas season ahead as a good reader presents this poem)*

I shall give! Quietly,
As falling snow
Or petals drifting from
The winter plum;
Yet forthrightly as oaks
And pines that breast
The chilling, crystal sleet
Of wintry winds.

I shall give! Cheerfully,
As lights aglow
In happy windows or
In caroler's eyes;
And faithfully, as stars
That watch above
The rhythmic cycle of
The passing years.

Freely I'll give! As does
The holly tree
Ablaze with berries for
The hungry birds.
Like glowing embers of
The Christmas Yule
I'll give! Wholeheartedly!
Spending myself.

—LOIS ANNA ELY

MISSIONARY BENEDICTION

## In Memoriam

*Mrs. Alphraetta Pettit,* August 18, 1951, Erlanger, Ky. Active all her life in church work and a champion of the missionary cause. The church has lost a devoted member; the Bible school, a beloved teacher; and the community, a dear friend. Age 70.

*Mrs. J. T. Stalnaker,* November 11, 1950, Deatsville, Ala. A beloved member of the church for forty years. The County Line Church has lost a good friend.

*Mrs. Matilda Hocker,* August 22, 1951, Baxter Springs, Kans. Beloved member of First Christian Church for fifty-seven years. Faithful and active in church, Sunday school and C.W.F. Was honored in May as church mother of the year. Age 84.

*Mrs. John Henderson,* May 20, 1951, Mattoon, Ill. Past president of C.W.F., faithful worker and Sunday school teacher of Marshall Avenue Christian Church.

*Mrs. Freal Baity,* November 12, 1950, Covington, Pa. Member of Christian church, vice-president of missionary society at time of death, and a Sunday school teacher for several years. She was interested in all church activities.

*Mrs. Ida Lavely,* August 16, 1951, Portland, Ore. An active church worker since childhood, and a member of the Kern Park Christian Church. Age 81.

*Miss Addie Boucher,* November 23, 1950, Rockwood, Pa. Active leader in the Moxham Christian Church as missionary society president, Primary Department superintendent, and member of choir. Age 86.

*Mrs. Fred H. Canedy,* August 8, 1951, Sylvania, Pa. Active member of the church, a teacher in Sunday school, church treasurer, and secretary-treasurer of missionary society. She was deeply interested in the Somerset Home.

*Mrs. Eva M. Smith,* July 30, 1951, Edinburg, Ind. Devoted and loyal member of First Christian Church.

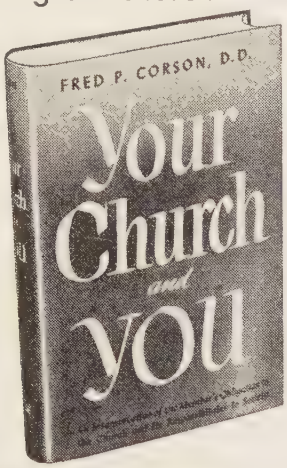
*Mrs. Maude Pruitt,* July 31, 1951, Edinburg, Ind. Active in all church and Sunday school activities as long as her health permitted. Age 74.

*Mrs. Mary Morrow,* September 18, 1951, Edinburg, Pa. Life-long resident of Lawrence county and of the Edinburg Christian Church. Missionary Society president for 20 years.

*Mrs. Reta Cole Swigert,* April 5, 1951, Edinburg, Ill. Devoted and faithful member of the Christian church. Charter and active member of the missionary society. Age 74.

*Lyman E. Swigert,* April 25, 1951, Edinburg, Ill. Consecrated and active member of Christian church, serving as elder, teacher, board member, and pianist through the 50 years. Age. 79.

Dr. Daniel Poling: "With typical and forthright vigor, a great churchman writes to the heart of the matter."

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## Book Chat

(*Continued from page* 23)

FREDERICK M. Meek is pastor of the historic Old South Church of Boston, situated on Copley Square, and famed by the ministry of the late George A. Gordon. Gordon was a great theologian and thinker. His sermons were strong meat and presented the Christian faith with vigor and power. His present-day successor has a volume of sermons *Monday to Friday Is Not Enough,* which strikingly illustrates the practical nature of modern preaching. Dr. Meek takes the gospel right out on the streets of Boston and talks about the problems of daily life. It is good preaching, pertinent, vigorous and socially stimulating. The Old South Church congregation continues to hear good sermons but as different as the "one-horse shay" was from the modern automobile.

THE Book-of-the-Month Club has commended some rather foul literature of late. It has pandered to the morbid and sensuous mind of our day, both in its choices of biography and fiction. Occasionally it makes a gesture in the direction of religion. Such is the case in an anthology of passages chosen "to express a mood about God and man" by Victor Gollancz. The book is called *Man and God.* The selections are good but seem remote to Americans, as our own literature is almost completely omitted. The material is organized under interesting headings and is well indexed to add to its usefulness.

EVELYN Wells always writes well and helpfully, even if not profoundly. In her latest work *Life Starts Today* she is urging her readers to live "a day at a time," sloughing off troubles of the past and apprehensions about the future in order to make both tranquil and effective the effort for the day. It is a good emphasis and well stated.

### Books Mentioned in Book Chat

TALKS WITH NEHRU. A discussion between Jawaharlal Nehru and Norman Cousins. New York. The John Day Co. 64 pp. Price $2.00.

I AM A PROTESTANT, by Ray Freeman Jenney. Indianapolis. The Bobbs-Merrill Company. 239 pp. Price $3.00.

MONDAY TO FRIDAY IS NOT ENOUGH, by Frederick M. Meek. New York. The Oxford University Press. 240 pp. Price $3.00.

MAN AND GOD, by Victor Gollancz. Boston. Houghton Mifflin Company. 576 pp. Price $4.00.

LIFE STARTS TODAY, by Evelyn Wells. New York. Doubleday & Company. 205 pp. Price $2.75.

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BAPTISTS AND DISCIPLES OF CHRIST, by E. Roberts-Thomson. The Carey Kingsgate Press, Ltd., 6 Southhampton Row, London, W.C.1. 196 pp. 3/9.

The substantial scholarship of this work amply merited the M.A. degree which Bristol (England) University awarded to its author; its broadly sympathetic spirit toward both Baptists and Disciples and its positive contribution toward their union deserve the praise and patronage of these two communions.

The author recites the beginnings of these two bodies in England and America, their separation and the conflicts between them, the convictions which they hold distinctively and in common, the gradual convergence of their positions, and the recent and current movements toward closer union.

In the composite picture of British and American Disciples, the former element

S-D

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seems to predominate. Some features of the picture will surprise most Americans. For example, the Disciples' "stern and unbending opposition" to the use of the title "Reverend" is regarded as one of the most serious obstacles to union, and is held to be connected with their "tendency to derate the office of pastor." The Disciples' view of baptism is taken from W. Robinson's *The Shattered Cross* and M. M. Davis' *How the Disciples Began and Grew,* and both are said to give offense to Baptists. Open membership is said to be more prevalent among the Baptists, and Disciples are said to view this as a hindrance to union. The author envisages any possible merger as a solid immersionist bloc with uniform doctrine of the meaning and effect of baptism as well as a uniform practice.

Indeed, the whole section on "Convictions" seems to presuppose that doctrinal uniformity now characterizes each of the two communions, and that the hope of their union lies in the fact that these two bodies of doctrine have become almost identical. The author ought to be told that this does not represent the position of Disciples of Christ in America. Their goal is union without doctrinal uniformity, and they are undismayed by the prospect (which he seems to deplore) that there may arise united congregations "of mixed ecclesiastical origin" (p. 168). Most thoughtful Disciples want union with the Baptists, but not such a union as would preclude union with any others.

In spite of some limitations of both information and outlook, this book is so fine in spirit and so right in its attitude on many important matters that it deserves a wide reading.

—W. E. Garrison

---

We Gather Together, by Grace W. McGavran. New York. Friendship Press. Cloth, $2.00; paper, $1.25.

These beautifully written stories introduce to nine-to-12-year-old children the worship habits of people of other lands and tongues. Miss McGavran's skill in writing for children was never used to a better advantage than in this book. Jacket, cover and illustrations add to its appeal.

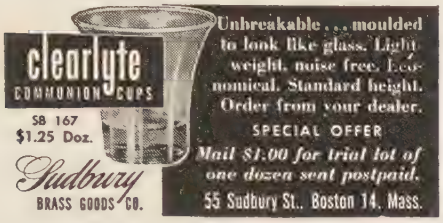
---

Interpreting the Church Through Press and Radio, by Roland E. Wolseley. Philadelphia. Muhlenberg Press. $3.75.

Written by a distinguished journalist and practicing Christian, this book is the most comprehensive, helpful and readable guide for the job of interpreting the work of the church that we have seen. The author, a member of the faculty of the School of Journalism at Syracuse University, knows this field well and understands also the limitations of budget and personnel under which the church operates. The volume is highly practical. The author has both the large church and the small church in mind, as well as church organizations. He also writes with a consciousness of the publicity outlets in small town as well as in the city and on the national scale.

Any church aware of the need for interpreting its work through press or radio would do well to see that this book is made available to its pastor and others who carry responsibility for interpreting the life of the church. Anyone planning to write for publication will discover invaluable counsel in these meaty chapters.

—G. W. B., Jr.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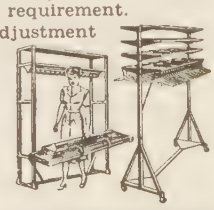

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## Church Architects Hold Meeting

—RNS Photo

Modernism and conservatism in church architecture both had their exponents at the annual midyear meeting of the Bureau of Church Building and Architecture of the National Council of Churches. Above, Charles J. Betts, left, member of the Board of Church Extension of Disciples of Christ, displays a modern design; Elbert M. Conover, right, Bureau director, shows a traditional design. Interested churchmen and architects attended the meeting held in Indianapolis, Ind.


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## *First Issue, February, 1952*

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## World Call News Room

(*Continued from page* 30)

honorary life commissioner of the Association for the Promotion of Christian Unity, had served The United Christian Missionary Society as a commission member and the International Convention of the Disciples of Christ as vice-president. After closing a long pastorate at the Franklin Circle Church in Cleveland, Ohio, Dr. Groom engaged in a number of interim pastorates. The last was at Pomona, Calif. He is survived by his widow and four children.

———

Jack A. Sutton, Jr. of Denver, Colo., began his service as field director in the department of men's work of The United Christian Missionary Society Sept. 24. Mr. Sutton was a dollar-a-year man for the department before taking this full-time position.

The department has added two new dollar-a-year men: Joe Snapp, Paris, Ky., Paris businessman and president of the Kentucky Christian Men's Fellowship; and Joseph Morrison, Stuttgart, Ark., attorney and judge and former president of the Arkansas Laymen's League.

———

Mark Rutherford, director of men's work with The United Christian Missionary Society, has been granted a leave of absence beginning Dec. 1 to serve as men's worker for the Florida Christian Men's Fellowship and the Florida Christian Missionary Society for a six-months period.

## Missionary Register

**Departing for the Field:**

Miss Elizabeth Smiley left the States for India early in October.

Mrs. A. Louis Harris and Miss Carolyn Watkins sailed for the Belgian Congo late in October.

**Arriving from the Field:**

Mr. and Mrs. Oswald Goulter, former missionaries to China, arrived in the States from Australia in October.

---

Vernon H. Carter became chaplain of the Christian Church Hospital Chaplaincy, Rochester, Minn., Sept. 1. He succeeds E. E. Lister, who retired because of ill health. Mr. Carter comes from a pastorate at Clarinda, Iowa. The Chaplaincy is jointly supported by the division of home missions of The United Christian Missionary Society and the Christian Missionary Societies of Iowa and Minnesota. It serves more than 5,000 Disciple-connected patients of the Mayo Clinic every year.

———

Newly elected officers of the International Christian Youth Fellowship Commission are Albert Pennybacker, Chattanooga, Tenn., president; Peggy Humbert, Niles, Ohio, associate president; and Howard C. Smith, Blue Island, Ill., secretary.

———

Dr. Daisy Lawrence of Bilaspur, India, entered Pennsylvania Medical School fall term for a year of postgraduate work. Dr. Lawrence is a member of the staff of Jackman Memorial Hospital in Bilaspur and is studying in this country on a scholarship from The United Christian Missionary Society.

———

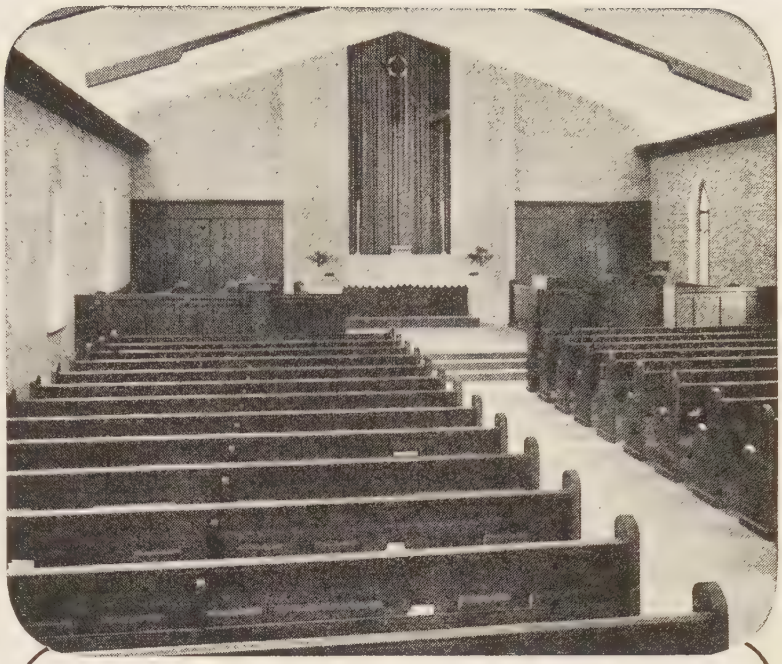
Donald F. West, executive secretary of the department of India, the Philippines and Thailand, was scheduled to leave Oct. 30 for an administrative visit to the mission field. He will meet with mission groups in England, stop in Brussels, Geneva and Palestine, and go to Nagpur to meet the executive committee of the National Christian Council of India. He will then go to Thailand, the Philippines and Japan, and return to Indianapolis in early April.

———

Dr. Lewis S. C. Smythe, former missionary to China with The United Christian Missionary Society, is teaching at the College of the Bible, Lexington, Ky. He also served during the fall in the Area Assemblies.

———

Agricultural migrants in Indiana, Michigan, Illinois, Wisconsin, Minnesota and Ohio were served this summer by Miss Florence Brown, Tulsa, Okla.; Miss Ruby Craddock, Chatham, Va.; Miss Marilyn Digweed, Chicago, Ill.; Miss Marilyn Joan Laver, Elyria, Ohio; Miss Ella Williams, Harvey, Ill.; and Gary Murphy, Honolulu, T. H. For those who worked in the western area, see October WORLD CALL, page 2. These Disciples served under the Division of Home Missions of the National Council through the department of social welfare of The United Christian Missionary Society.

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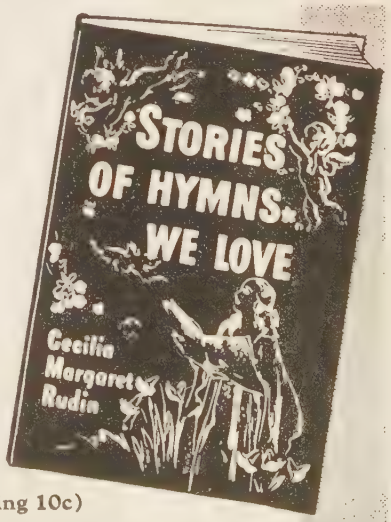


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# Dreams Do Come True

## By WILMA M. TYE*

WE agreed to move to Vigan when it became apparent that living near the center of the area we were to serve would be to our advantage. There is a large concrete mission house in Vigan. I knew it was a wise move but being a woman I had nightmares every time I thought of the kitchen in the house.

This residence was built in 1914 and almost no improvements had been made since except to add screens to the windows. The termites and the war years had even made a few subtractions.

A partition had been removed between the diningroom and one of the bedrooms, and a most unsightly *swali* (woven split bamboo) screen made a makeshift wall. Too, only one electrical outlet in the entire house seemed to be functioning properly.

Norwood and I decided these two things were to come first on the list of repairs. We believed that, by economizing, the Crusade funds on hand might be enough. I just kept hoping that the Crusade funds would keep coming so that somehow we could do something to that 15' x 15' kitchen which had one built-in, a corner cupboard of minute proportions.

When the partition and the wiring were completed, there was a little money left and some more funds had become available. Norwood kept saying that I should not give up hope—and he was right. Again I began to dream of built-ins.

One night I was awakened to find it raining and an inch of water on the bedroom floor. The roof was leaking. Scurrying for mops, pots and pans, I kept muttering under my breath, "There goes my kitchen built-ins."

But more funds arrived, the roof was repaired, and there was still a small balance. I began to dream again, but I really should have known better. One day a student was helping me clean the window screens. Wherever she tried to use the palm rib brush, our method of cleaning screens out here, the brush went right through the screens. I knew for sure that I had better stop dreaming of a modern kitchen.

But some good people in the States must have been reading my mind, for when the new screens were finished there was enough money left for me to still dream of a kitchen with built-ins.

We hired a carpenter and two helpers, and I drew what I thought was a fairly good picture of the built-ins I wanted. But this carpenter had never seen an American kitchen. My drawings meant nothing to him. I was beside myself when it occurred to me that perhaps there might be a picture of a kitchen with similar built-ins in the catalog. I knew of one woman in Vigan who possessed a catalog.

Sure enough, there was a picture and the carpenter began to understand what I wanted. However, he was not so sure of my mentality or sanity. "But, mam," he would question, "what is the purpose of this?" I would explain and explain, but none of it seemed to register. Finally I said, "But it is our American custom, and this is the way I want it." He was satisfied. If it was our custom it had to be so. This he could understand, even though in his eyes he could see no reason for such a custom.

As I write this, the painter is here to begin painting these beautiful new, American built-ins. Many are the visitors who have come to inspect this strange addition. When they lift their eyebrows and nod to each other I know it is useless to explain to them such American kitchen ideals as modern, functional, time saving, sanitary, cheerful. I just forestall the question I know is coming with the answer, "It is our custom." They smile at each other and nod and admit that American customs are strange. But, you know, I notice the women often remain a little longer than the men, and I wonder if that could be a wistful expression on their faces.

Norwood says it's just like a woman, but I'm still dreaming. Dreaming of something to cover the cement floor.

*Mr. and Mrs. Norwood B. Tye are Disciples of Christ missionaries in the Philippines under The United Christian Missionary Society.

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## New Frontiers for Christian Women

(*Continued from page* 31)

first-hand reports about the effect of Radio Free Europe upon people behind the Iron Curtain. The stairs seemed endless, but we climbed the tower above City Hall to the spot where this giant ten-ton bronze bell daily tolls the hour of noon. Its voice is broadcast every evening at six o'clock over RIAS.

American church women may take pride, too, in the achievements of our "first lady," Mrs. McCloy, wife of the High Commissioner for Germany. Her warm personality and keen insight into the problems of German women have eased many a tense situation. Numerous projects sponsored by the German church women have received financial assistance at some critical period through the tireless efforts of Mrs. McCloy.

ON our last evening in Berlin the American group was scheduled to present a panel discussion on the major problems of women's organizations and ways of meeting these difficulties. This event was open to the public; and even before we started, every seat and all standing room was occupied. When questions were permitted from the floor, it was evident that a number of Communists were present for the sole purpose of disrupting our program. Their unreasoned heckling was a new experience to us, and disconcerting; but our German friends, experienced with this type of annoyance, came to our rescue.

The motivation of a strong religious faith has been a tremendous factor in the lives of Christian women on this new frontier of democracy. It is reflected in the courage with which they face each new day and the way in which they overcome multitudinous obstacles.

We in America need to understand what is taking place. We must continue to strengthen our lines of contact with Christian women in West Berlin, in West Germany, and in all free nations. If firmly established, these lines will hold even though we may become separated by iron curtains.

Equally important and urgent, we must exercise our rights as Christian citizens. The world watches fearfully while the foreign policy of our nation, which bears the responsibilities of world leadership, is tossed around as a political football. We, the people, can demand bipartisan foreign policy. We can support the Marshall Plan and Point IV program. We can insist upon working through the United Nations wherever possible!

We can, and if we truly want peace, we will!

---

## For Ministers Only

The *World Call Contest for Minister Only* closes November 30. Entries must be postmarked not later than midnight of that date. Any minister failing to receive the list of rules may have one by writing WORLD CALL, 222 S. Downey Avenue, Indianapolis 7, Indiana.


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*In India—*

## Celebration of Birth of Daughter Is a Rare Event

PINK invitation cards in Hindi were received by the hospital staff and we missionaries from a well-to-do merchant in celebration of the birth of their first child. Perhaps a few other Indian non-Christians have celebrated the arrival of *daughters,* but I had never heard of it being done. The baby's father seemed quite reconciled to the arrival of a girl, but the mother was not. The Christian nurses reasoned with her and she finally changed her attitude somewhat.

The couple began months ago to register their appreciation for the service rendered at the mission hospital. The night of the baby's arrival the silver merchant inquired about fees. Dr. Rice told him of the need for electricity in the hospital and suggested that he provide part of the money. He offered to pay the entire amount.

The rather ordinary house of the parents had been equipped with electric wires and bulbs for the occasion of the celebration of the baby's arrival. A large canopy had been put up and draped at the sides were pictures on cloth of Hindu gods and goddesses (including snakes, elephants, etc.). Rugs were spread on the ground. Damoh's mediocre band played, a loud speaker relayed phonograph music. We few Christians were invited to an upstairs porch, too near the loud speaker but with a good view of the men and children milling about below. The cloth enclosure was filled with guests. The host complained that it was partly occupied by uninvited guests, while many invited men stood outside.

A Brahman was seated on a special rug and gifts to the baby were placed before him. We noticed a young man wearing a very sheer, long white shirt was writing. According to Hindu custom a strict account is kept because Bhagwati Bai, mother of the baby-of-honor, would be supposed to present gifts two or three times the value of these on similar occasions—either weddings or births.

One gift basket contained a cauliflower and large potatoes tastefully arranged. A baby bed was presented on which was silver jewelry and clothing, and in the midst a brass platter of cheap Indian candy; also an Indian hat for an adult man. Fruit, vegetables, jewelry and clothing were given. The baby, wearing only a short dress, lay on an upstairs bed. We noticed a special kind of toy decoration suspended from the ceiling.

Guns were fired, tea was served, garlands presented to guests. We Christians were served with only the salty seo and Indian sweets. In the crowd below us three people moved with baskets on heads. In the baskets were earthen water containers and small lighted earthenware lamps.

We were told that the hostess wore gold jewelry valued at Rs.4,000 (about $850). The main program did not begin until after ten o'clock.

—ANN MULLIN

*Damoh, M.P., India*

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## Peace but Not at Price of Tyranny, Says C.C.I.A.

IN a seven-point statement, the Commission of the Churches on International Affairs has attempted to explain its position in regard to world peace and various current peace proposals. The statement was issued by the executive meeting held in Rolle, Switzerland, July 30 to August 1. It said:

"1. As Christians it is our duty to seek both peace and justice. We no less than others detest war and we shall do everything in our power to prevent the present tensions and limited conflicts from leading to a third world war. Yet we must neither purchase peace at the price of tyranny nor in the name of justice look on war as a way to justice or as a ground of hope.

"2. We stand opposed to every form of oppression and aggression. We condemn any extension of oppression carried on behind a facade of propaganda for peace. We condemn equally the proposal of a preventive war, or the use for aggressive purposes of atomic weapons.

"3. We do not believe that peace will come merely by new pacts or disarmament. There must first be sufficient mutual trust and good faith between nations to ensure that agreements will be honored. Peace and disarmament will follow from mutual trust. They will not automatically create it.

"4. In the present world conditions, peace and justice require international organs of law and order. We therefore fully support all forms of cooperation between the nations which will serve this purpose. Believing that the United Nations and its agencies present now the best means to develop the rule of law over the nations, we condemn unilateral military action in defiance of decisions under the charter of the United Nations.

"5. We press urgently for the most generous assistance by the wealthier to the poorer nations of the world in their economic and social development and for the immediate sharing of all nations in the responsibility for millions of refugees.

"6. We believe that it is the duty of all governments and the United Nations to recognize the dignity of man as a child of God and to protect the rights of the individual. Every denial of fundamental rights should be made known and resisted.

"7. Christians can witness convincingly to peace only if they and their churches in their relations with one another across all frontiers put loyalty to their common Lord above any other loyalty."

The C. C. I. A. is a joint Commission of the World Council of Churches and the International Missionary Council. Representatives are also appointed from the World's Y.M.C.A., Y.W.C.A., World Student Christian Federation and World Council of Christian Education.

Dr. O. Frederick Nolde is director and Richard M. Fagley is executive secretary.

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—RNS Photo

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# British Churches and Inter-Communion Relations

## By O. L. SHELTON*

THE British churches are engaged in several inter-communion studies and are vitally interested in making progress in inter-communion fellowship.

For a number of years a Churches of Christ "Five" has been carrying on conversations with the Baptist "Five." At the 1951 Conference "A Suggested Program for Closer Cooperation" was presented which had been accepted by both the General Purposes Committee of the Baptist Union and the Central Council of Churches of Christ. These suggestions, thus mutually agreed upon, are as follows:

1. Wherever possible and practicable, united meetings between Baptists and Churches of Christ could be held for purposes of Christian fellowship.
2. Joint Discussion Groups could be held in order to promote mutual understanding and to render joint Christian Social Service.
3. The occasional interchange of preachers and speakers could be arranged.
4. There could be cooperation in the field of literature:
   *a.* By members of each body being urged to read the publications of the other.
   *b.* By the exchange of literary articles in their respective magazines.
   *c.* By the joint study of books and published statements relating to baptism.
   *d.* In the production of apologetic literature.
5. United meetings of joint witness to our faith could be held.
6. Week-end Conferences, specially for the young people of both bodies, for worship and study together, could be planned.
7. Members of either body should be commended to the other church in the locality where their own communion is not represented.

"It will be seen that closer cooperation between Baptists and Churches of Christ can be only on a voluntary basis; it must also be, to a considerable extent, on the local level."

In addition to these "conversations" with the Baptists, there is a Union Committee which studies problems related to other communions and discusses problems of mutual interest with other communions.

This committee has been at work preparing a statement on inter-communion and it is now being studied by their Central Council. The problem arose in the India mission field and grew out of the practice of "closed" communion by the British churches. However, some of the British churches are beginning to be granted more freedom to their communion, and the desire of the India Mission to have "open" communion presents the occasion for a restudy of the question at home.

Another important document published during the year was on "Church Relations in England," the result of a conference of Anglicans and Free Churchmen. This document had to do, not with organic union, but with full inter-communion between the Church of England and any one Free Church. It was submitted to British Churches of Christ for study. "It makes it clear that there can be no inter-communion without the Free Church coming within the Episcopal succession, but no theory of the succession is demanded. Further, the Free Church will not be required to break communion with non-Episcopal churches with which it has previously been in communion, nor will its members be required to undergo confirmation, though it is hoped that confirmation will become a general rule in the Free Church in question in the course of time."

The British Conference maintains active participation in the World Council of Churches, in the British Council of Churches, in the Free Church Council, and in other ecumenical relationships. It can be seen that they are actively engaged in discussing the great questions of church union, and in making their witness felt in the discussions of these vital questions.

*Dr. Shelton, Dean of the School of Religion, Butler University, was the Fraternal Delegate of the International Convention of Disciples of Christ to the 1951 Annual Conference of the Churches of Christ in Great Britain and Ireland.

### Another 100-plus Church

*The Oak Cliff Church, Dallas, Texas, was inadvertently omitted from the list of churches having 100 or more subscriptions which appeared in the September issue of* WORLD CALL. *Oak Cliff sent in 118 subscriptions for 1950-51.*

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ENJOYING THE BIBLE AT HOME, by Anna Laura Gebhard. St. Louis, The Bethany Press. 50 cents.

GOOD NEIGHBORS, by Elizabeth C. Gardner. St. Louis, The Bethany Press. 50 cents.

THE READER'S BIBLE. The complete text of the Authorized Version with Apocrypha designed for general reading. New York, Oxford University Press. $6.50.

THE CHRISTIAN SACRIFICE, by W. Norman Pittenger. New York, Oxford University Press. $3.50.

PROFILE OF RED CHINA, by Lynn and Amos Landman. New York, Simon and Schuster. $3.00.

YOUR CHURCH AND YOU, by Fred P. Corson. Philadelphia, The John C. Winston Co. $2.50.

THE HIGH COMMISSION TERRITORIES, by R. K. Orchard. New York, World Dominion Press, 156 Fifth Ave. 50 cents.

CHRISTIAN WITNESS IN COMMUNIST CHINA, by 'Barnabas.' New York, Morehouse-Gorham Co. 85 cents.

THE PRESIDENT'S LADY, by Irving Stone. The novel of Rachel and Andrew Jackson. New York, Doubleday & Co. $3.50.

THE TWENTIETH CENTURY APOCALYPSE, by Bruce L. Kershner. New York, Exposition Press. $2.00.

PARENTS DO TEACH CHILDREN, by Edward D. Staples, and

STRENGTHENING THE SPIRITUAL LIFE THROUGH FAMILY DEVOTIONS, by Nels F. S. Ferre. Nashville, Tenn., The Upper Room. Single, 10c; 12 for $1.00; 100 or more 6c each.

THE ECONOMIC AND POLITICAL PRINCIPLES OF EVOLUTIONARY DEMOCRACY, by Joseph Fuhringer. Boston, Christopher Publishing House. $1.75.

## Mission Press Serves Hindi-Speaking People

(*Continued from page* 26)

them and the missionaries. He became an expert proof reader of both Hindi and English. Other publishers tried to lure him away with offers of a better salary, but he would not listen.

Most educated young Indians can command better pay than a press apprentice receives. Consequently, most of the workers are below high school standards. But in 1936 Emmanuel Bharat of Damoh, who had graduated from the Christian high school in Jabalpur, became a press apprentice at twelve rupees per month. Eventually he became press foreman. At the beginning of 1948, when Mr. Gupta retired, Mr. Bharat was made manager.

The new manager took over the Press when there was an increasing demand for printing. At the same time many of the older employees left for better-paying government press work. Much of the India Mission Press work the past three years was done by recruits in training. The staff of forty persons consists of four Hindus, one Muslim, and thirty-five Christians.

The Press has the assistance of a Revolving Literature Fund for financing publication of larger books. As the volumes are sold the money is returned to the fund. This arrangement facilitates the printing of approved books for which funds are not otherwise available. Some money from the fund is used to subsidize religious books that should be sold at a low price to encourage a large circulation. Gifts for this fund are always welcome.

The India Mission Press is the only Christian press in the Central Provinces (now called *Madhya Pradesh*) of India. Orders are received also from other states of India. In fact, the books and papers of the Mission Press go to Hindi-speaking people in all parts of India, as well as to several other countries. There are regular customers in the Fiji Islands and Africa.

If the India Mission Press is measured against standards of printing and publishing maintained in the United States, then it would be regarded as antiquated and inefficient. But judged by comparison with other printing establishments in India, the showing is much better.

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In the congested high speed traffic of today the use of alcoholic beverages is a known hazard. The National Safety Council says that one out of every four fatal traffic accidents involves alcohol—that means 8,000 people killed last year—scores of thousands of others injured and millions lost in property damage. All this costs money—money that insurance companies have to pay out in claims—money that policyholders have to first pay in premium.

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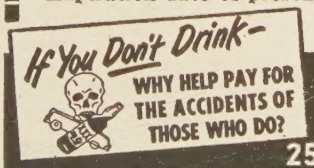


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Dear World Call Reader:

There's always something just around the corner, isn't there? This time it is Christmas, and the corner isn't very far away. Time to check left-over Christmas cards, if any, to see how many you will need this year, and get your order in.

**The Hatzer Family**

This is a picture taken from a card sent to me last year with "Season's Greetings From Our House to Your House," from "The Hatzers, Fred, C. T., and Ruth." Their house is in Riverside, California. Photography is the hobby of the male members of the family, while Mom's hobby is—well, just look at the picture!

In case you fail to recognize this as a subtle approach to a "helpful hint," let me say outright that you can have a card as attractive as the Hatzer's. Of course, you will want to look natural in your picture, and what could be more natural than for you to be reading World Call?

Now that we have the card problem settled, let's look at the gift problem. Really no problem at all, for World Call is again offering the special Christmas gift rate of $1.50 for a year's subscription. It will be the "just right" gift for that person for whom you have been wanting to do something nice. It will be just right to show your appreciation for all the nice things somebody has done for you. In fact, World Call is just right for anybody who isn't a subscriber, or whose subscription will soon expire.

You will find gift order blanks in this issue, just to make your Christmas shopping easy. Send additional subscriptions on plain paper. We will send an attractive Christmas card to your friends to announce that you are giving them a subscription to World Call for Christmas. The sooner you get your order in, the better. You will want your gift cards delivered before Christmas, so do your ordering early.

And now, let's backtrack a little so I can wish you a happy Thanksgiving. The corner it is around is nearer than the Christmas corner. I'll send you my Christmas greetings next month.

*Sincerely,*
Evylin R. Gribble
National World Call Secretary

## Blind Will Receive Religious Talking Book

Many blind who cannot read braille will be happy to learn that the John Milton Society is publishing its first talking book (on long playing records) in December. The Society, which represents more than fifty denominations in the United States and Canada in the publication of Christian literature for the blind, has published braille magazines, books, a Sunday school quarterly and a religious calendar for many years.

The new John Milton Talking Book will contain gems of Christian literature in poetry and prose and, like the braille magazines, will be made available to the blind without charge.

Local congregations should send in the names of blind persons who would like to receive this talking book and who have a talking book machine or a record player for 33-1/3 R.P.M. recordings. Names should be sent to John Milton Society, 156 Fifth Avenue, New York 10, New York.

Miss Helen Keller, herself blind and deaf from infancy, has been president of the John Milton Society for almost twenty years. Nelson Chappel is the general secretary.

## Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes July 1, 1951 to August 31, 1951, Compared with July 1, 1950 to August 31, 1950

| | Undesignated and Specific Gifts[1] | | Designated Gifts[2] | |
|---|---|---|---|---|
| | 1950-51 | 1951-52 | 1950-51 | 1951-52 |
| Churches | $45,683.83 | $ 78,265.30 | $10,993.16 | $16,839.99 |
| Bible Schools | 9,497.42 | 13,836.87 | 959.01 | 543.55 |
| Christian Women's Fellowship | 7,816.27 | 18,354.06 | 498.13 | 2,467.16 |
| Councils | 5,234.09 | 2,431.78 | 546.50 | 949.65 |
| Women's Missionary Societies | 3,033.04 | 1,983.87 | 186.00 | 189.00 |
| Young Matrons' Missionary Societies | 175.00 | 163.45 | ..... | ..... |
| Guilds | 1,077.07 | 1,505.19 | 90.30 | ..... |
| Youth Groups | 3,150.22 | 5,155.92 | 71.06 | 791.86 |
| Children's Groups | 866.52 | 734.77 | 29.50 | 178.20 |
| Individuals | 1,817.84 | 2,333.58 | 2,268.39 | 53,908.56 |
| Grand Totals | $78,351.30 | $124,764.79 | $15,642.05 | $75,867.97 |
| Adult Missionary Organizations Totals | $17,335.47 | $ 24,438.35 | $ 1,320.93 | $ 3,605.81 |

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts $46,413.49.

# Last Column

As I walked along one of our busy streets I saw a blind beggar. The hand that held the cup was dark, for he was of another race.

"There are many of his color in our city" I thought; "let them help each other." And I passed him by.

Turning a corner I came upon a lame beggar of my own race. Few paused to help and he sat on the pavement ignored by the restless crowd.

Ahead of me, an old woman dressed in tatters slowly shuffled along. She paused and fumbled in her worn purse. Then a coin jingled into the cup.

Looking, I saw that it fell from a hand that was dark. She was of another race.

—Mrs. I. P. Terrill.
*Beaumont, Texas*

## Things in Reverse

A preacher whose congregation regularly spurn seats in the front of the church was surprised to see one man, a stranger, in the very first row. After the sermon the pastor asked the man why he sat down in front. The man replied that being a bus driver, he wanted to find out how the preacher got people to move to the rear.

—*Telephone Topics*

Dr. Clifford P. Morehouse, editor of the *Living Church*, Protestant Episcopal weekly, with ill-concealed glee wrote World Call of a typographical error on page six of the September issue. Referring to the use of "breeches of good taste," he wrote:

"Much as I like fancy pants, I wonder if perchance you don't mean *breaches* of good taste!"

## Said at the British Conference

—May what you do be right and how you do it be loving.—*President of the Barrow F.C.F.C.*

—The church has no right to paddle about in the realm of the possible.—*W. W. Hendry.*

—What we need is not so much preaching from pulpits as sermons in human lives.
—*A. Caldicott.*

—We are a peculiar people, but there is no need to be more peculiar than we are.
—*N. Walters.*

News programs and quiz broadcasts rate highest in popularity among Japanese radio listeners, according to information received by the Japan International Christian University Foundation. In a survey recently conducted by the Broadcasting Corporation of Japan it was revealed that dance music programs proved to be unpopular among the majority of the listeners while "naniwa-bushi," a classical type of Japanese music including story telling, received a high favorable vote.

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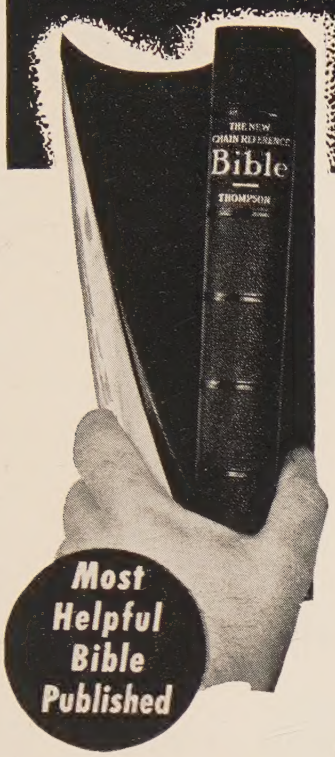


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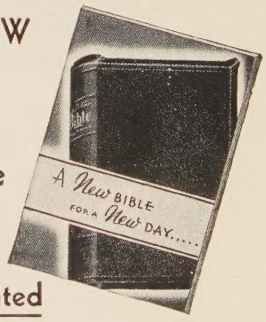


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